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*The Missionary Review  
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A COUNTRY HOME UNDER THE PALMS IN PORTO RICO



THE PRESBYTERIAN CHURCH AND MANSE AT AGUADILLA, PORTO RICO

# The Missionary Review of the World

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## SIGNS OF THE TIMES

### CONDITIONS IN RUSSIA

Revolution in the great northern empire is evidently not exhausted. In December alone, and in St. Petersburg alone, and on one day, 37 death penalties were imposed, and 17 executions took place. The Jews are still the victims of persecution, and outbreaks have been specially prominent in Finland, where they were driven from home by hundreds to freeze or starve in fields or forests.

There is, however, a marked interest among students in religious questions. Amid much infidelity and loose morality there is a spirit of unrest and inquiry. Large audiences will gather, if permitted to do so by the police, to listen to Christian speakers from England and America. The Holy Synod recently voted unanimously to request the government to permit no more missionaries to speak on religious themes in Russia. Religious liberty has, however, progressed too far to permit of such a prohibition. Russia is undoubtedly in an inquiring mood, and needs our prayers.

### THE SPREAD OF ISLAM IN RUSSIA

The astounding intelligence is contained in a statistical report which the Russian Secretary of the Interior has recently published concerning apostasy from the Greek Orthodox Church. This report officially declares that more than 50,000 Russians left the

Greek Church and became Moslems between April 1, 1905, and January 1, 1909! What surprises us still more is the statement that these apostasies have not been in Asiatic Russia, in parts of which Islam holds full sway, but that 49,000, or 98 per cent, of the apostasies were reported from the European provinces of the empire.

The reason for these conversions to Islam is not stated, but numbers of Russian Jews some time ago were reported to have declared their intention to become Mohammedans to escape service in the Russian army. But these conversions of Jews to Mohammedanism ceased almost altogether as soon as it became clear that this step would not bring exemption from military service. It is possible that some similar temporal advantage has caused the recent apostasies to Islam, but the official report gives no explanation.

### REFORM IN ASIATIC TURKEY

On December 11-12, twenty-six Moslems were executed at Adana for inciting and abetting the massacre of 30,000 Christian Armenians in April previous. The death penalty was administered in presence of vast crowds, but even the lamentations of relatives did not avail to save the condemned. Few outsiders believed that these sacred followers of the false prophet would ever be brought to justice. The

leaders of the Young Turk party pledged themselves to punish the leaders in these massacres; but the previous course of the deposed Sultan had made all faith in such promises difficult. A general amnesty was more looked for than a particular retribution. Surely even Turkey is moving.

#### THE ZIONIST PROGRAM OF THE JEWS

The Ninth Zionist Congress met in Hamburg, Germany, on December 25th, and closed on December 31st. It was attended by Jewish delegates and visitors, numbering about 3,000, who hailed from every part of the world. Russia was represented by 136 delegates, of whom one came from Chita, Siberia, and had to travel 21 days, the entire length of the Trans-Siberian Railway, to reach the congress. The English delegation numbered about 70, Germany sent over 40, and the United States and Canada were both well represented. Many Jewish academic societies and fraternities from German universities also were represented.

The official language of the congress was German, but interpreters were on the platform ready to convey to the delegates the meaning of every action in English, Russian, and Hebrew, altho there were few who could not speak two or three languages fluently.

The attitude of the majority of the delegates was that of apparent impatience, of a desire to do things, and to do them at once. "Since Palestine is awakening before the eyes of the world, the Zionist movement must take quick advantage of the situation," seemed to be the underlying idea.

The various activities in Palestine

made a fine showing and stirred the enthusiasm of the delegates. The Bezatal School of Trades and Arts, founded by Professor Boris Schatz in Jerusalem some eight years ago, and giving support to 170 people, had a fine exhibit of the school's products—Persian carpets, wood-carvings, exquisite filigree and metal work, laces, drawings, etc. The proposed technical institute at Haifa is soon to be erected, prominent Jews in Europe and America who have never been identified with the cause of Zionism having become interested (Jacob Schiff, of New York, and Julius Rosenwald, of Chicago, were mentioned as large contributors, and Dr. Emil G. Hirsch, of Chicago, whom none could call a Zionist, as having promised an annual subscription). A laboratory for scientific agricultural research is soon to be established at Zikhron Jacob in Palestine by Dr. Aronson; the Olive Plantation has acquired three estates, one near the Lake of Tiberias, and two southwest between Jaffa and Jerusalem; and a land development company was proposed by Dr. Oppenheimer, a famous political economist, and \$10,000 was pledged for it within an hour.

The two most important questions before the congress were: I. Has the revolution in Turkey upset the Zionist program? II. Will the congress consent to the transfer of all available means of the Zionist movement to Palestine? With the first question the president, Herr Wolfsohn, dealt in his opening address. He insisted on the consistency of the Basle program, that "Zionism aims at a publicly recognized, legally assured home for the Jewish people in Palestine," and said that the changes in Turkey have not



made necessary an alteration. He was seconded by Dr. Max Nordau in a masterly, clear, and incisive address, which utterly rejected assimilation. He said, "You are Zionists just because you do not wish to disappear as Jews. You wish to go to Palestine, the land of your fathers, to live and develop there as national Jews." Loyalty to the Turkish Government, he pledged, but "solely as a Jewish nationality." "Our idea is to see a Jewish people in the land of its fathers. . . . Of this idea I will not surrender an iota. On this point there can be no concession."

At the same time the congress resolved to answer the second question before them by ordering the gradual transfer of all Zionist capital to Palestine, and thus making the land of their fathers the only center for its financial and industrial operations. This action is especially significant, because the national fund has already reached the respectable amount of \$400,000.

Dr. Herzl's pamphlet, "The Jewish State," made its appearance thirteen years ago. Thus, according to Jewish law, Zionism is of age and it may proudly celebrate its "Bar Mitz wah." It has survived the death of its great leader and founder, Theodore Herzl, and the falling away of some of its most ardent supporters in its infancy. It has steadily gained in popularity and strength, as no other Jewish organization has done. And while it has not achieved any practical results within the years of its existence, it has united Jews from every country where there are Jewish settlements for one common aim and cause and purpose. Thus it may well be called "the shaking of the dry bones."

#### CHINA'S ATTITUDE TOWARD CHRISTIANITY

According to Missionary Schultze of the Basel Missionary Society, there is much outward public recognition of Christian missions, but in reality frequent secret hindrance and aggravation. The mandarins deliver eloquent and laudatory addresses at the openings of missionary schools, yet these schools are still without rights. Settlement in the interior is made difficult for the missionaries by hindering and delaying the acquisition of land under the mask of judicial rulings. A very peculiar request has been received by several missions, viz., to furnish the government with information concerning number, sex, residence, and even names of their church-members. A Chinese newspaper, commenting upon this request, said that it is not in the interest of the Christians if so many ill-famed persons call themselves falsely Christians, and that therefore every convert to Christianity better announce his conversion in the magistrate's office. The request seems to be of doubtful friendliness to every one acquainted with heathen governments.

#### THE PROGRAM FOR THE KONGO

The new Belgian King gives hope for a new order of things in the Kongo State. He is a very different type of man from his late uncle Leopold; and while his statesmanship, force of character and ability to rule have not yet been tested, his principles and private life have none of the stigma and stain that marked the character and habits of the late king.

King Albert, the new ruler, has himself visited the Kongo, and is reported to have been much shocked by the conditions that he discovered there. He

is not as ardent a Roman Catholic as his uncle, and probably will not therefore be so partial to Roman Catholic missions and so unfavorable to Protestant workers as has been the case up to the present time.

The new Belgian Minister of the Colonies, M. Renkin, has published his proposed measures of reform, which, tho far from adequate, are a concession that there are evils that need to be remedied.

The Kongo State, when it was founded by Henry M. Stanley and King Leopold, was intended to be international in its personnel. The first two governors, Stanley and Sir Francis de Winton, were British, and other officials came from many countries. But gradually the greed for gold took hold of Leopold and his bureaucrats, and they determined to develop and bleed the country for their own benefit. Leopold came to look on the State as his own private preserves, and the natives suffered in consequence. The missions—except the Roman Catholic—were hindered in many ways, rights of acquiring property and trade were denied and natives were enslaved, maimed and killed through effort to increase personal profits.

The scheme for reform proposed by M. Renkin recognizes the right of natives to harvest the products of the soil and the right of other natives to freedom of commerce. These reforms are to be brought about in three stages. From July 1, 1910, they are to become operative over about half of the State (the greater part of the Belgian bank of the Ubangi, both banks of the Lower and Middle Kongo, and the whole basin of the Kasai River). A year later, they will become operative over the left bank

of the Lualaba and the basin of the Uele, and on July 1, 1912, the remainder of the State will be included—except the territories held by the concessionary companies. This is a most important exception and they include thousands of square miles of the most productive land. Forced labor is to disappear—except again in works of public utility.

The advocates of thorough reform are not satisfied with this program and call for an international conference. It is evident that the concessionary companies fear the disclosures and results of such a conference, but it is demanded in the interests of humanity and fair play. Another unsatisfactory feature is that the communal and tribal claims of the natives are wholly disregarded. The Kongo people have no rights to the products of the country which the Belgians hold themselves bound to respect. There is apparently no disposition among the Belgians to make the Kongo a desirable place for the native peoples.

#### CHRISTIAN PROGRESS IN JAPAN

The achievements of the past fifty years of Christian missions in Japan are worth noting. There have not been the mass movements noted in India and Korea, but there have been some marked signs of progress that promise still better things for the future:

(1) Self-support has been largely effected by the Church tho it is only 37 years old, and it was 13 years after work began before the Church was organized.

There are a very large number of prominent men among the members—the greater newspapers are being edited and staffed by graduates of mission

schools and other Christians—statesmen, officials, reformers, and philanthropists show a disproportionately large percentage of Christians.

There is an increasing respect for Christianity among educated classes, whether adherents or not.

The wide-spread effects of Christianity are also noticeable upon social standards, and on public and private morality; Christ has a reviving and cleansing effect upon the decaying religious systems of Old Japan.

Encouraging as this is, there is still a more formidable array of work that remains to be attempted. Notice that out of 50,000,000, only 100,000 are Christians, leaving 49,000,000 non-Christians; and of these probably 40,000,000 are absolutely untouched! And out of less than 800 missionaries, there are 650 congested in only ten cities, where are also five-sevenths of all Japanese workers and churches! Three-quarters of the missionary body are in Tokyo and Yokohama, which were only 3,000,000 out of 47,000,000 of the population. The great need of to-day is workers for the evangelization of the interior of Japan. The masses, the industrial and agricultural classes, are still untouched, and in large measure unapproached!

There is a dearth of Japanese pastors and workers; there are more churches than can be manned, and there are some unsatisfactory men in the service. Concentration is good, and specialization is good; but we must not neglect the country work, and the masses.

#### THE OPEN DOOR IN NEW GUINEA

The Neuendettelsau Missionary Society reports great opportunities in Kaiser Wilhelm's Land, New Guinea. For many years the missionaries were

treated with great hostility by the tribe of the Laewombas, who live along the Markham River. At last Missionary Lehner, of Arcona, went to the Laewombas as a messenger of peace. The blessing of the Lord rested upon his efforts, so that the door to the thickly populated district is now open and a number of new stations will be opened soon.

The work all over New Guinea is progressing wonderfully. Upon the 12 stations and the missionary plantation 24 European missionaries and 11 native helpers are employed, while the missionary schools have 440 boys and 154 girls in attendance, and the training-school for native helpers has 7 pupils. During 1909, 228 heathen were baptized, so that the total number of native Christians is now about 2,000. The number of inquirers is also very large—upon the station Wareo more than 200—and the movement toward Christianity among the heathen is strong. Together with this goes an increased desire after the blessings of culture and civilization. Better houses are being erected by the natives, roads are made, and larger fields are cultivated and planted. The planting of coffee and rubber has been commenced, and the rule that every newly baptized heathen must plant at least one palm-tree is rigidly enforced. The income of the society, which has a little station in Queensland, Australia, also, was about \$26,000, so that a deficit of \$12,440 was incurred.

Missionary Lehner writes from his station, "Ofttimes we wish that the friends of our work might join us and enjoy the wonderful changes which the Gospel has wrought and see the sights which cheer our hearts on every Saturday afternoon and on the

morning and the afternoon of every Lord's day. Crowds of cleanly clad natives approach the little church from all villages, and four or five hundred people gather to listen to the message of the missionary. The most remarkable thing to me, however, is the fact that men, who formerly were wild heathen and mostly lived in bitter enmity toward each other, now listen together to the Word of God. During the first years of my labors here I frequently stood helplessly and powerlessly before the stupid heathen, who did not want knowledge, and in dejection I often sat upon the floor of the boat which carried me back to the station! And now the people walk many miles to be present at the services, and the church is always crowded with attentive listeners! Truly, it is the time of harvest, wrought by the Lord Himself. Whoever loves Him, should rejoice with us."

#### REVOLUTIONS AND MISSIONS IN NICARAGUA

Political disturbances always interrupt religious work. Men's thoughts are so absorbed with the affairs of state that they neglect the affairs of the kingdom. In addition to this, opposition to missionary work is often experienced from a hostile party or government. This has been true in Nicaragua, the little Central American state where the Moravian missionaries are at work on the east coast.

The tumults of war have not touched the Indian stations of the mission, as their geographical location separates them from the disturbed districts. The United States Government, by coming to the support of Estrada and discrediting Zelaya, gave

new life to the revolutionary party and also prevented fighting in the Bluefields district, where the Moravians are at work.

#### THE SPREAD OF MORMONISM

Rev. John D. Nutting, who is conducting vigorously the undenominational Utah Gospel Mission, calls attention to the startling spread of Mormonism throughout the world. Nearly 2,000 Mormon emissaries are quietly working from house to house all the time, in this and other lands, and their crafty, personal, and persevering methods snare the souls of many who are lacking in clear doctrinal conceptions. With its immense tithing receipts Mormonism is almost without financial limitations, and with practical control over the lives of its youth, it can command all the workers it needs. None of these workers receive any salary, tho friends provide the expenses frequently, and in their devotion to the cause which they represent, they are willing to undergo much hardship and suffering. Thus Mormonism is at work outside Utah and its spread is amazing. In the South and East of our land its emissaries delude respectable people into selling their property and going West. A recent Mormon paper told of eight places in Western Pennsylvania where "elders" were then working with success. Another Mormon paper brought the reports from Northern Illinois Conference, Eastern States Mission, Southern States Mission, Central States Mission, Northern States Mission, Western Stations, Northwestern States Mission, California Mission, and Australia Mission. All of these are reporting abundant labors and great success of the "elders."

# CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS

## THE CHRISTIAN'S ATTITUDE TOWARD OTHER FAITHS

BY ROBERT E. SPEER, M.A., NEW YORK

Secretary of the Presbyterian Board of Foreign Missions

### Consistency

1. First of all, it should be consistent. Christianity in the missionary enterprise, in its special lectures and representatives, and in its reception of representatives of the non-Christian religions when they visit Western lands, should take one consistent position. The relations of Christianity to other religions are not variable. If it is our right and duty to take one attitude in foreign missions, and to project an enterprise on the conviction that Christianity is the universal religion and ought to be the personal faith of every man, it is neither fair nor truthful to belie that attitude in any of our relations.

### Recognize the Good

2. Christianity should joyfully recognize all the good that is in the non-Christian religions and build upon it. This is the attitude it has taken from the beginning of the history of its missionary relations. And this is the attitude which it takes to-day. It can not build on nothing. It builds, as ever, on all that it finds that is capable of redemption, all that can be wrought into the eternal and universal Kingdom of God.

"It is in the power of the Gospel to enter sympathetically the past of Japan and China and the wonderful reach and richness of Hindu history, and put upon the whole expanse the light of its own divine interpretation," says Dr. George Gordon. "It can, in a way, identify itself with the great traditions of all these people, make them live their long histories over again, and read their deeper meanings into itself. Until China shall see Con-

fucius idealized and transcended in our Master, and Japan her beggarly elements glorified in the Christian inheritance, and India her sublime names taken out of the region of imagination and in our Lord made the equivalent of the moral order of the universe, we can not expect them to become His disciples." This is precisely the attitude of the missionary movement. It welcomes and uses and completes all that it can. It borrows all the familiar vocabulary that can be made tributary to the larger truth. It roots its conceptions in whatever is found akin to them. It makes any such kindred ideas the grounds of its address to the people abroad and of the appeal to the home Church. It is only on what is common ground that men can meet. It is the power already working in men that is to be redeemed and consecrated and enlarged and turned to the will of God.

### The Points of Difference

3. But in the third place, Christianity should not slight or ignore the points of difference. These points are radical. It is from them that the missionary movement springs. If they are of no significance, Christianity's whole claim, both abroad and at home, is untenable. But the comparison of religions reveals the vital or, perhaps I should say, the deadly reality of the distinctions between Christianity and other faiths. Recall Hinduism, for example, as the religion whose opposition to Christianity to-day rests on the claim that it includes all the truths of Christianity. As Dr. Kellogg has said: "(a) Christianity asserts the existence of a personal God. Hindu-

ism denies it. (b) Christianity asserts the separateness of man and all creatures from the Creator. Hinduism affirms that they are all identical with God. (c) Christianity asserts the freedom of the will. Hinduism denies it and affirms an unbending necessity. (d) Christianity assumes the trustworthiness of our own consciousness. Hinduism denies it; all is *maya*, illusion."

Christianity has far more that is unique than appears until we have compared it with other religions. It is the actual comparison which brings out the enormous differences. Even where there appear to be resemblances between Christianity and other religions, they are underlain by deeper differences. In the matter of the idea of incarnation, for example, the resemblance is merely verbal. The incarnations of Hinduism were not incarnations of a personal and self-conscious being. They were "means by which a being, impersonal and incapable by itself of attaining to conscious existence, is enabled through contact with matter to attain to personality." This may be called an incarnation, but it is not an incarnation in the Christian sense at all. To say that Christianity and Hinduism are alike in the idea of incarnation is not true. The truth is not served by the denial or suppression of the truth, and many have risen from the actual comparison of the world's religions with the judgment with which the just-minded Edward Lawrence returned from a careful study of the people and beliefs of Asia:

"With every disposition to recognize whatever of truth and good may be found in the great Oriental religions, I have been more and more led

to the conviction that it will rather harm than help our cause to minimize the differences between Christianity and any other religion. If we make the differences slight, and say to men, 'You have but to come a little further, get a little more, and you will be Christians,' one of two things will surely follow. Either—and this will be at present most frequently the case in India and China—the one appealed to will respond, 'If the difference is slight, since the change to me will be so great in leaving my ancestral faith and encountering certain persecution, I will take the chances and stay where I am.' Or—and this would more frequently happen in Japan—he will say, 'I come,' and bring all his heathenism with him, presuming that it will be quite consistent with Christianity. The Japanese are sensitive to-day about being called heathens, which is a most hopeful sign. But it will not make them any less heathen to call them Christians until they become so through allegiance to Jesus Christ. In Asia, as in Europe and America, Christianity is strong, and is to remain so, through the imperiousness of its claims, and through the absolute assent and exclusive loyalty which it demands. Be the effect of other religions what it may, whether Judaism or Mohammedanism or Hinduism, whether preparatory or obstructive, or both at once, Christianity treats every one of them as a usurper on the throne and a misleader of the human heart from its true allegiance."

#### No Compromise

4. Christianity should make no compromises, but anticipate its own victorious triumph. This is the view of the political statesman who is also the Christian man. "If there is any significance in Christian missions," said the Hon. John W. Foster on his return in 1894 from a trip around the world, "they mean that the world must be conquered for Christ. The

spirit of Christianity, while it inculcates charity toward our erring brothers, tolerates no other religion. Neither in Japan nor in any other land can Christianity be compromised with Buddhism or any other Christless religion." And this is the view, also, of the modern liberal theologian who is yet true to Christ and the Christian God:

"The attitude of the religion that bears the name of Jesus Christ," says Dr. William Newton Clarke, "is not one of compromise, but one of conflict and of conquest. It proposed to displace the other religions. The true state of the case must not be forgotten, namely, that Christianity sets out for victory. The intention to conquer is characteristic of the Gospel. This was the aim of its youth when it went forth among the religions that then surrounded it, and with this aim it must enter any field in which old religions are encumbering the religious nature of man. It can not conquer except in love, but in love it intends to conquer. It means to fill the world."

We are told to-day that we must cease to use the military metaphors with reference to the mission of Christianity. It is a little hard for us to do this, who can not easily forget the language of the New Testament. But the metaphors are of no consequence. The essential thing is the truth which the metaphor veils and that truth we believe to be the triumphant, fulfilling conquest of Christianity and the sovereignty of Christ's name over every name.

#### Contributions of Thought

5. Christianity should welcome all transformations of the thought of non-Christian peoples which bring that thought nearer to Christianity. These transformations constitute one of the greatest intellectual and moral move-

ments of our time. The New Hinduism, Vedantism, the Arya Samaj, the various reform movements in India, the whole altered ethical standard of the higher Hinduism and the deepest stirrings among the Hindu peoples, are the direct product of the Christian spirit working on India most purely in the missionary enterprise, which is transforming the ideal of the people. Under the same transforming influences, Shintoism has given up its claim to be considered a religion in Japan. Confucianism is retreating into a ceremonial in China, Mohammedanism is dissolving the bands of the Koran, and Buddhism is taking over from Christianity everything but its names and its power.

"A friend of mine," writes a resident in Japan, "was talking with a certain Buddhist lady about Christianity, when the woman said that she saw no difference between the teachings of the two religions.

"How is that?" said my friend. "What makes you say there is no difference?"

"Well," said the woman, "You Christians make much of what you call The Sermon on the Mount, but we have something just like it. In the last copy of my Buddhist paper I read it."

"When the paper was brought, it was found that it contained something just like the Sermon on the Mount, for it was the Sermon on the Mount, translated and represented as Buddhist Scripture."

We can not welcome deception, conscious or unconscious, nor false representation, and it is certainly true that this spread of the truth of Christianity among the non-Christian peoples, transforming their thought but

not striking into the very central being and quickening the soul in God by a regeneration in Christ, makes our problem in some of its aspects much harder. Nevertheless, we will rejoice in all spread of truth among men, believing that it builds to the Kingdom of Christ, and that half-truth, in spite of all, is better than whole error.

### Winning Men

6. But Christianity must continue, and all the more as this transformation advances, to seek to win individual men away from these religions to Christianity. If by proselytizing you mean winning men from all that is false and evil in the world's religions and relating them to the one universal religion which is all truth and good; in other words, to make Hindus and Mohammedans Christians, then that is just what we are trying to do. We are proselytizing. And we do not see what else in all the world is worth doing. The business of every man is to find truth, to live it, and to get it found and lived by all the world. This is what we are Christians for. And this change which we seek in individuals must be a radical and living change. It is utterly inadequate to describe the invitation of foreign missions to the non-Christian peoples as an invitation to philosophical adjustment. It is an appeal for regeneration. We do expect to see "the gradual conversion of heathenism by the adoption of Christian ideals instead of heathen ones," and this "to be followed by the gradual absorption of paganism into the Church," as Mr. Lloyd says in "Wheat Among the Tares." Doubtless this day would be hastened if there were perfect preachers of the perfect gospel. Mr. Lloyd thinks so.

"Japan does not believe Christianity," he says, "because of faulty presentation. The fault can not lie with the author of our faith; it must lie with ourselves. . . . If the Japanese rejects Christianity, it is in most cases because he has never had it properly presented to him."

But is this all? Does it go to the very center? Are the Japanese so different to-day from the Jews in our Lord's day and the Roman world in St. Paul's? Or can it be that our Lord did not properly present the Gospel and that St. Paul's presentation was faulty? No; something more is needed than philosophical adjustment on the part of the hearers, and a less faulty presentation on the part of the preachers. Men must be born again. They must repent. They must find life in Christ. The old phrases emphasize the eternal truth. The missionary enterprise is busy producing new moral climates, transforming and enriching and fulfilling the ideals of the nations, but it is doing these primarily and permanently by making disciples of Jesus Christ, by finding men and women who will answer His call and forsake all that they have and follow Him.

### Maintaining Truth

7. Christianity should perceive and unswervingly hold to the truth of its own absolute uniqueness. "He that hath not the Son of God hath not the Life." That is the fundamental law. We refuse to be led aside by any distinctions between the historic Christ and the essential Christ. We believe in a loving God who is the Father of all His children in spite of their denials, and that His loving will is that none should perish, but that all should



come unto life, and in a grace that has sought and is seeking every human heart, and in a Lamb slain from the beginning as a propitiation, not for our sins only, but for the sins of the whole world.

All this we believe, and our own duty in view of it is clear. But into distinctions between two Christs we can not go. It leads us into regions where there is no foothold. The Christ whom we know and who has been life to us is the Christ of history. He that hath the Son hath Life, and He that hath not the Son of God hath not life. This one law, which is law because it is fact, is what "distinguishes Christianity from all other religions. It places the religion of Christ," said Professor Drummond in "Natural Law in the Spiritual World," "upon a footing altogether unique. There is no analogy between Christianity and such a religion as Buddhism or Mohammedanism. There is no true sense in which a man can say, 'He that hath Buddha hath Life.' Buddha has nothing to do with life. He may have something to do with morality. He may stimulate, impress, teach, guide, but there is no distinct new thing added to the souls of those who profess Buddhism. These religions may be developments of the natural and moral man. But Christianity professes to be more. It is the mental or moral man *plus* something else or some one else." Christianity is showing no kindness to the world if it forgets its own character and the mission of life with which it is charged. A toleration which betrayed the very life of humanity would be intolerable treason. Christianity must realize and hold immovably its unique character.

#### Truth and Its Interpretation

8. While we may hope for something in the way of a richer understanding and a fuller interpretation of Christianity from the new experience of Christians of other races, we may exaggerate this prospect, and what we may hope for is rather from the racial qualities of these peoples than from their religions. It is to be stated clearly that we look for nothing from the non-Christian religions to be added to Christianity. Every truth in these religions is already in Christianity, and it is there proportioned and balanced as it is not in any of the other religions. Not one single aspect of truth can be named which these religions are able to contribute to the religion of the New Testament. But it may be asked, Is not the Oriental consciousness to enlarge and enrich our comparatively pinched and practical conceptions? But is there such a thing as an Oriental consciousness? A Western woman is the chief preacher of such a consciousness in India, and the whole conception of such a consciousness as a great force to be dealt with in philosophy and religion has been produced and nourished in the West. There is doubtless a rough utility in thus setting the East off against the West, but both East and West are divided within themselves by differences of race and traditions as great as separate them from one another. The phrase, the Oriental consciousness, serves a more or less useful purpose, but it does not define a source of new religious knowledge or promise a correction of Christianity.

There are some who hold a different opinion. "The West has yet much to learn in the school of Vedanta, so ancient and so meditative," says one

Christian writer. "The West has to learn from the East," says another, "and the East from the West. The questions raised by the Vedanta will have to pass into Christianity if the best minds of India are to embrace it; and the Church of the 'farther East' will doubtless contribute something to the thought of Christendom of the science of the soul, and of the omnipenetrativeness and immanence of Deity."

"If I were asked," says Max Muller, "under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life and has found solutions of them which well deserve the attention of those who have studied Plato and Kant, I should point to India. If I were to ask myself from what literature we, here in Europe, may draw that corrective, in order to make our inner life more perfect, more comprehensive, more universal, and, in fact, more truly a human life, not for this life only but for a transfigured and eternal life, again I should point to India." But there are others, both those who have studied Indian religion and philosophy from afar, unprejudiced by the realities of the popular religion, and those who have lived and died for her, who have not found what her speculations could add to the truth of the Gospel. Something is to come into the temple of God from India, but only when her consciousness and her speculations are humbly laid at the foot of Christ's cross and when she has learned by life in Him.

Thus far our hopes of any original contribution in philosophy or theology or religion from the quickened con-

sciousness of Asia or from the Christian churches in Asia have been unfulfilled. All the work of modern scholars in Japan and India has been eclectic, a remodeling of old materials. And the Christians of these lands have simply been reliving the ever-old and ever-new problems of human life in all ages and in all lands. Those who have set out to give us new theologies or new Christs have only rephrased the old truths or rearranged the old heresies. Mr. Mazoomdar gave us an Oriental Christ, but He was merely an old Unitarian Christ, less strong, less rich, less true, less commanding, less a Christ than the Savior whom the Church had known for nineteen centuries. What can the East add to Christ? If not, can the East show us anything that we do not know? Can it give us anything?

Well, it has a great deal to give us. But it is not Christianity that needs its help. It is we. And it is only by Christianity that it can give us its help. And it is not in our thoughts of Christianity that we specially need its help. We do not primarily require a larger intellectual comprehension of the Gospel. Indeed, we can not get it by more speculation, by comparison of opinions, by new codifications of truth or new efforts to state the life and will of God and the nature and the end of our souls in words. We can only get it by more experience, more life, the actual occupation of humanity by God. It is in the experience of Christianity that help is needed. It is in our living it, in our getting the Gospel embodied in our life. It is there that the other races are to help us, and it is the races that are to help us, not their religions, save as those religions have come to em-

body in any measure above their error the great racial qualities which are to be the contribution of these peoples to the Spirit of God for His use as the materials of the Kingdom of God, the incarnation of the Gospel in the life of mankind. The non-Christian peoples are far better than the evils of their religions. Even the sanctification of error and lust in the non-Christian religions has not extirpated from these peoples the likeness of God, which will not be effaced, or that original capacity for Him, for the indwelling of His life, for the execution of His will of righteousness which is to be their contribution to the universal church.

It is from these races that the new contributions to the Church are to come. The line of thought in Bishop Montgomery's composite volume, "Mankind and the Church," was justly chosen,—“an attempt to estimate the contribution of great races to the fullness of the Church of God.” To the extent to which their religions have really supported the strong national qualities of these people, which they are to bring to the enlargement of our interpretation of the Gospel by the enlargement of our experience of it in life, then they have made a contribution, but to the extent that they have weakened them, they have increased the measure of the incumbrance they have been on the life of the world or will be if they obstruct the triumph of Christianity. But it is the characters of the various races which Christianity wants to redeem, and use them, not the speculations of their religions for her reconstruction.

There are those, it must be said, who feel grave concern at the issues with which the modern world con-

fronts us. It is evident, they say, that the non-Christian races are to exert a more direct and powerful influence upon the Christian peoples, and they dread the result. What they have to give, they fear, will be by no means wholly good, and they look not for an enrichment but for an impoverishment of our best life from their contribution to it. It may be so. It surely will be so unless the non-Christian races are redeemed by the Gospel and the power of the Gospel is allowed to purge their souls and give to their raw capacities the grace which is to be their contribution to the ultimate Christianization of humanity. We discern anew the grounds on which the missionary enterprise rests. It is needed to enable the non-Christian peoples to make their contribution to Christianity.

And it is needed to enable Christianity to realize itself. So far from needing anything from the non-Christian religions, Christianity needs only one thing; that is, to give herself to the non-Christian peoples. There is wanting in her nothing that other systems can provide. There is wanting only the fulfilling of her own true character, which is possible only as she gives herself, not in the person of a few of her sons and daughters, but in all her being and utterances to the supreme task of redeeming the world, nay, of bringing the world into the one perfect redemption which has been already wrought.

#### **The Gospel Message**

9. I have one concluding word to add. This view of the non-Christian religions and of our attitude to them is not the Gospel. It is not this message with which we are to go out to the

world. This is what we have to say to ourselves when we examine the grounds of our enterprise and state its warrant to the Christian Church. But our message to the non-Christian religions is the one simple, positive message of Christ. It was after a venture in comparative religions at Athens, of which apparently little came, that St. Paul wrote to the Corinthians, "I determined to know nothing among you save Jesus Christ and Him crucified." It is with true courtesy and with frank and manly sympathy and with a quiet but yearning love that we go to meet the people of the non-Christian faiths to win them to the Savior. We must put ourselves in their places. How would we wish to be approached, how would the Gospel most effectually reach us if we were where they are, with their traditions and long inheritances and sacred memories and infinitely complicated network of human relationship and of intellectual ideas and of actual responsibilities? We are asking no light thing of men. We must not approach them with denunciation of all

that they regard most sacred, with ruthless contempt for the intricate intertwinings of the buried roots of tares and wheat, "We must not approach them as if they knew that they were themselves deficient, and that it was only pride and obstinacy that prevented them from listening to us," so Archbishop Benson counseled. We do not approach them so. We approach them as the Bishop of Winchester, blind and far advanced in years, counseled Boniface to approach the souls to whom he was sent in Hesse, avoiding scrupulously all contemptuous and violent language, and trying above all things to show forth a spirit of moderation and of patience. It is thus we go to them. We love them. It is because we love them that we go to them. And some day love will win them. It will go out after them and will wait for them. It may be kept waiting for long years, but it will wait, and at last, in the triumph of Christ in the world's life and the completion of the world's life in Christ, it will see of its soul's travail and be content.

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## THE NEW DEVELOPMENTS AND DEMANDS OF MISSIONS SEVEN WONDERS OF THE MISSIONARY WORLD

BY THE EDITOR-IN-CHIEF

As the late Rev. Joseph Cook used to say, there are at least seven modern wonders of the world, far surpassing those of the ancient times; all of them cosmopolitan, or world-wide; all novel, or peculiar to our day; and all supernatural, or inexplicable, without the divine factor, as to their sudden and simultaneous development. Mr. Cook instanced the speed of intercommunication, which brings even remote

nations into close neighborhood; the self-reformation of the hermit nations, like Japan, China, Korea; the rapid onward march of education and democracy, in every direction; the world-wide spread and unity of civilization; and, to these four, he added the modern triumphs of Christianity, the current fulfilment of Biblical prophecy, and the establishment on a sure basis of a scientific supernaturalism.

This catalog might be amended by substitution or addition and the new list made to include seven marvels, essentially belonging to one category, and developed in our day with a rapidity and a simultaneousness to which no previous age presents any parallel. In no other century can be found any such signs of general progress in an advance that is not local or exceptional, but general, universal, racial, a steady onward march of mankind, as in the following directions:

#### **Exploration and Communication**

For example, there has been world-wide exploration, until we are confident that mankind knows the habitable globe from pole to pole and sunrise to sunset, and no really unexplored or undiscovered realm remains.

Communication is also world-wide: steam has been yoked to the ocean-liner and the land carriage; the postal union links all lands in correspondence and interchange; the electric telegraph and telephone establish instantaneous contact—a mark that in one direction at least finality has been reached.

#### **Acquaintance and Assimilation**

Communication means acquaintance, and acquaintance assimilation. Contact dissipates prejudices and creates new and mutual understanding. Interchange commercially implies treaty relations: it becomes an object to foster good will, and political fraternization leads to brotherhood. Pacification, with resort to arbitration instead of armed conflict, becomes a matter of politics if not of ethics, and a tribunal of adjustment, a parliament of man, is a natural result. Ballots displace bullets.

#### **Civilization**

All this means world-wide and homogeneous civilization, with education and emancipation. Ignorance, superstition and slavery are of one family, and are all forms of bondage, tho the fetters may be in some cases on the intellect, or conscience, and in others on the body as well. But it is dangerous to civilize where we are not ready to enfranchise. To let men think and learn is to make them free: if we do not emancipate them, they will burst their own bonds.

#### **Inventions and Discoveries**

There are two other modern marvels which challenge attention: the first is the unparalleled rapidity and multitude of new inventions and discoveries. These alone mark this as the golden age of all history when, as Mr. Gladstone said, one decade of years shows more progress than a thousand at the old pace. There seems a theology of inventions. God has withdrawn the veil that covered nature's arcana of mysteries only when His Church was beginning to gird itself for the great work of a world's evangelization. The period of the reformation, which signaled the dawn of new night after the midnight of the dark ages, saw suddenly and simultaneously made available to the race four stupendous helps to missionary enterprise—the mariner's compass to guide vessels, and steam to propel them; the printing-press to print Bibles with, and paper to print them on; and as steam gave us swift ships and railways, so it gave us swift working presses to cheapen and multiply Bibles and religious literature. Then, when a revival of evangelical faith prepared for, and was succeeded by, a revival of

evangelistic zeal, inventions and discoveries multiplied so fast that it was as tho steam and electricity had been yoked to the car of human progress—as tho the mind of man had been somehow endowed with new insight and foresight and outreach.

It is difficult to express adequately the change in conditions. Time and strength are relative terms and are measured not by moments and muscles, but by attainments and achievements. He who can crowd an hour's work into a minute lives practically sixty times as long, and he who with one man's vital vigor can wield ten men's power has practically multiplied himself into ten. So that man is now, in effect, a giant, with correspondingly gigantic powers and possibilities. The telescope and microscope have enlarged his vision a thousandfold; the telegraph and telephone, his hearing in like proportion; the various mechanical devices have given him feet that stride in "sevenleague boots" and arms that wield weapons mighty as thunderbolts. All this is so marvelous that it is incredible. We who live in these days are so dazed by what we are ourselves seeing and doing that we have not waked up to the full force and meaning of facts, but are like those to whom Paul quoted the words of God, "I work a work in your days which ye will in no wise believe tho a man declare it unto you!"

### Organization

If anything can be added to all this astounding series of marvels, it is world-wide organization and federation. Men are now, as never before, learning the value of united, concentrated effort. In every direction and department the social or associated

factor is most prominent. Great combinations and corporations threaten almost to obscure and absorb individualism and dominate the world, while, in other forms of enterprise and effort they are the hope of the Church. As in the crisis of a decisive battle a general-in-chief calls out all his reserves, God seems to indicate that the armageddon of the ages is at hand because He is summoning to action all the available force of the Church. Before the Victorian Era the women and youth of the Church were comparatively in hiding. They had never been organized for work. When David Abeel in 1834 sounded in London his trumpet call in behalf of women in the East, shut up in Zenana seclusion and accessible only to their own sex, British women formed a society for promoting female education in the East. It was the beginning of woman's work for woman—only seventy-five years ago! When ten years later in the same British metropolis George Williams organized the first Young Men's Christian Association, it was the starting-point in organized work on the part of young men. It naturally suggested a similar bond among young women. Then, about forty years later, came the Student Volunteer Movement, the Young People's Society of Christian Endeavor, the Students' Federation now prevailing in all lands, the recent Laymen's Missionary Campaign, and other like forms of organization, which for the first time in history are marshalling the whole body of Christ's disciples into battle-line without regard to age or sex. Here again organization touches the limits of finality, for there is no latent force left to develop into action, unless we call the

cradle roll, and note what the mothers are doing as they bear and rear their offspring for missionary service, imparting enthusiasm for humanity with the milk of their breasts.

It is here we feel the stress of the modern missionary era to lie, preeminently. Dr. Richter sagaciously divides the missionary development under three periods—the Lutheran, the Anglican and the American; the Lutheran marked by its emphasis on the supernatural factors—the inspired word, the divine Christ, the Holy Spirit in regeneration; the Anglican by the patient development of the native church with its self-support, self-government, self-propagation; and the American by the new watchword of organization and concentration for the immediate evangelization of the world.

To those who study the science and art of missions with the eye of an intelligent expert, there is something startling in the recent rapid growth of this last factor—organization. Such students of missions see and hear God, moving and calling, going before the Church, rallying every available disciple for active and prompt and persistent effort, until every human soul has heard the good tidings; until every habitation of darkness and cruelty is flooded with light; until in every land not only is the Gospel preached, but the Church planted, as a witness.

#### Cooperation

Some think that individual, independent efforts should be merged into the greater denominational campaign, to insure responsibility and permanency. But all are agreed that the great demand of our day is movement forward and together—to avoid either under-effort or overlapping; to avoid

neglect of any field or disproportionate activity in any; that there should be a steady advance all along the line, and a harmonious action—a concentration of men and means, and a unity if not uniformity of method, until the whole world is actually overtaken in its destitution and degradation.

Great victories have often been sacrificed by a want of cooperation at decisive moments; but when a vast army can be hurled on a foe without loss of time or needless sacrifice of force—when from every direction the advance is steady and regular and convergent, sometimes a much smaller body of soldiery has proven superior in valor and efficiency, piercing the enemies' center, turning their staggering wings, and putting them to rout by one overwhelming charge.

Perhaps this is the question of our day—how to turn to account the immense force now organizing as never before for the world's conquest—how to avoid waste and avail ourselves of material ready to hand—how to arouse those who are still but half awake and employ those who are ready to act—how to secure the largest number of prepared and disciplined men and women, and the largest amount of consecrated money to support them; how to kindle the fires anew on every altar of church and home—to spread the knowledge of facts which supply fuel to such a flame, and make the whole Church actively and earnestly and self-denyingly alive to the issue. This is a great problem, but its solution is as grand an aim as the enigma is a difficult and perplexing one. And we believe that God never puts before His Church any duty which can not be done, any difficulty which can not be met.



THE LABRADOR ESKIMOS IN THEIR KAYAKS

## MISSIONARY WORK IN LABRADOR \*

BY REV. JAMES H. TAYLOR, WASHINGTON, D. C.  
Secretary of the Washington Branch of the Grenfell Association

Altho Labrador lies practically between the same parallels of latitude as the British isles, yet the coast of the former is very bleak and cold, due to the fact that the Arctic current skirts its shore for many miles. This, in addition to the fog which is very prevalent, especially in the Straits of Belle Isle, makes this one of the most dangerous coasts on this side of the Atlantic. The rocky headlands rising abruptly from the sea, the shoals of rock extending under the water, together with the innumerable islands of rock that extend like a great fringe from Battle Harbor to Cape Chidley, furnish a coast both picturesque and perilous. It is no wonder that these conditions have developed a daring

and hardy set of navigators who steer their craft with marvelous skill along this wreck-strewn coast.

Missionary work on the Labrador dates from the arrival of the Moravians, who came to bring the Gospel to the Eskimo. In recent years Dr. Wilfred Grenfell has been at work with his hospital ship and launches, as well as with a number of hospitals located at convenient points on the coast. Before the arrival of the Moravians, the Hudson's Bay Company had been trading in that part of the continent for many years. In 1670 Charles the Second granted a charter to Prince Rupert and "seventeen other noblemen and gentlemen, giving them the sole trade and commerce of all

\* There does not seem to be any satisfactory reason why Labrador should be spoken of as The Labrador, unless it is a contracted form for The Labrador Coast. At any rate the definite article is nearly always prefixed to this name, and one becomes quite accustomed to hearing it. The origin of the name Labrador is somewhat hidden in mystery, the various explanations have been given. The name *Le bras d'or* given by the early settlers has been sometimes accepted as an explanation; a name given on account of the supposed discovery of some kind of ore, possibly copper or iron pyrites, similar to what may be seen on the shores of Newfoundland.



those seas, straits, bays, rivers, lakes, creeks and sounds, etc." By this grant the Hudson's Bay Company had unlimited rights to this region, and it was not until 1749 that any advance was made into the interior. As this company was first on the ground they interpreted their initials "Here Before Christ"; a sort of self-congratulation that they had anticipated the missionary. They did not retain this distinction long, as the Moravians soon established mission stations on the coast.

The two forms of missionary activity now in progress on The Labrador are the Moravian Missions to the Eskimos, and the Royal National Mission to Deep Sea Fishermen conducted by Dr. Wilfred T. Grenfell.

#### **Mission Work Among the Eskimos**

The Eskimos of Labrador live on the coast, and for the most part north of Indian Harbor. There are practically no Eskimos in the interior, as this part of the region is held by the Indians. There is a tradition that many years ago the Eskimo encroached on the interior, and was forced to settle with the Indian the question of territorial rights by a conflict. This battle took place on an island from which the name Battle Island has come. The result was that the Eskimo was forced to remain on the coast and the Indian took the interior. It is estimated that there are about 1,200 Eskimos on the coast of Labrador, tho there is no way of securing an accurate census.

The Moravians began their work on The Labrador in 1771, having previously established a mission in Greenland in 1733. It is a great tribute to the missionary zeal of this

body of people that they went into this unknown region and, deprived of all but the most infrequent means of communication and cut off to an unusual degree from any knowledge of the outside world, have maintained this work for nearly a century and a half. Even to-day a visitor from the outside world is a rare occurrence, practically only when the Government mail-ship arrives with the mail or Dr. Grenfell makes a call.

There are stations at Hebron, Okak, Nain, Hopedale and Makovik. There was a station at Ramah, but that has been discontinued. The mission at Nain, which is one of the largest stations, is splendidly equipped and under the personal supervision of Bishop Martin. The mission-house is situated just at the foot of the mountain of rock that rises precipitously from the water's edge. Around the shore line of this bay of Nain, protected by the high cliffs from the force of the sea, are to be seen the Eskimo huts that the missionary has taught the native to build. These huts are quite comfortable and in great contrast to the sealskin tent and the "igloo," or snow-house, of the Eskimo of the farther north. A sort of turf, made by the moss that covers the ground and the rocks in many places, is used as a roofing for the hut. The missionary has constantly protested against the adoption of European customs and dress by the native Eskimo, but in many cases without avail. It is the desire of the missionary that many of the native customs be retained, but the Eskimo has fallen before the attractions of civilization if the style of dress be an attraction.

Thus, at many places along the coast he is to be seen with a combina-



THE MORAVIAN MISSION STATION AT NAIN, LABRADOR

tion of "sillipak," or loose jacket, European trousers and sealskin boots. This seems of itself a very unessential thing except that it suggests the serious fact that the Eskimo is fast decreasing on The Labrador. He is disappearing before civilization, and may offer the same ethnic study as our own North American Indian. As an answer to this problem the Rev. H. A. Peck, for over thirty years a missionary to the Eskimos of Baffin's Bay, suggests that the Eskimo has left his primitive mode of life and tried to adopt customs for which he is not fitted by nature. For instance, with the Eskimo in his native life the struggle for existence is severe and uncompromising. He must catch seals or die. When he has come in contact with the white man he has developed a dependence on that race that has made him less able and less willing to continue this sort of struggle. It should be stated clearly that the mis-

sionaries have been opposed to the adoption of the customs of the white man on the part of the Eskimo. In consequence of this decline in the number of the Eskimos, the mission station at Ramah has been abandoned.

The industry of these missionaries is inspiring. At Hopedale and at Nain they have cultivated attractive gardens, in places where there is some soil between the great rocky headlands. In these gardens they raise turnips, cabbage, parsnips, beets and, in one at least, some remarkable specimens of cauliflower. In front of the mission-houses at Nain and Hopedale the beds of pansies and daisies, almost within reach of the Arctic current, have a coloring that seem to be more gorgeous than we find farther south.

One can not fail to be impressed with the air of optimism and the spirit of contentment to be found at the missions. One of the missionaries who expected to go home to England last

fall said, "I would be tremendously disappointed if I thought that anything would prevent my return to this work."

It is a delightful, simple Christian community that these missionaries have established about the mission. It is not difficult to see the light of the Gospel of Jesus Christ in the faces of these natives who have been so faithfully taught. One evening, as our ship was lying at anchor off Hope-dale, I gathered into the cabin a number of these people from the mission. It so happened that in our ship was a piano that interested them very much, for they are very musical. To the accompaniment of the piano they sang in their own language the old hymns of the Church with a simplicity and enthusiasm that suggested the faith of a little child. What the outcome of this mission work will be among this race which has given signs of decrease is a problem for the mission-

aries to face and solve. For the present, the Eskimo has the assurance that against the invasion of the vices of civilization he has the help of Godly men and women to enable him to withstand the dangers that contact with the white man may bring him.

#### Work Among the Deep Sea Fishermen

Dr. Wilfred Grenfell has done much to make The Labrador known to the world as well as to bring the gospel of hope and health and joy and peace to the fisherfolk of Labrador. That part of Labrador which stretches north from Blanc Sablon is spoken of as Newfoundland Labrador, while that part that stretches southwest is the Canadian Labrador. Both these portions of the coast have been the scenes of Dr. Grenfell's work. The headquarters of this Labrador work is St. Anthony's, at the extreme northern part of Newfoundland. Here is a hospital, an orphanage and an in-



ESKIMOS OF NAIN, LABRADOR, IN EUROPEAN DRESS



THE GRENFELL MISSION HOSPITAL AT INDIAN HARBOR, LABRADOR

dustrial school; for the endeavor is made to teach the people some industrial arts, in order that they may not be so absolutely dependent upon the cod-fishery. All during the summer the entire coast of Labrador is dotted with fishing schooners that go "down north" after the codfish. This industry, that has been the mainstay of the people for many years, has produced an absolute reliance upon the fishery as the sole means of livelihood. When this fails a vast number of people are practically penniless. But until Dr. Grenfell came to this coast the people had hardly any medical attention save for the spasmodic visits of a physician who was sent down by the government during a part of the summer. It was to relieve this severe need and the consequent distress that caused Dr. Grenfell to establish his hospitals and to send the mission steamer along the coast on errands of mercy to heal the sick. The spirit of the enterprise is well described by the inscription on

the helm of the steamer, "I will make you fishers of men." One of the first and the most important hospital on The Labrador is the one at Battle Harbor. Battle Harbor is the most eastern point of Labrador and stands far out to the sea; the coast stretching northwest in one direction and southwest in another. Here, as tradition has it, upon this island the Indians and the Eskimos fought to determine their respective rights. The hospital at this point consists of a main building two and a half stories high, and a wing that contains a woman's ward and a man's ward. The accommodation is for about thirty-five patients, tho at times, owing to great demands for room, more than this number have been accommodated. Here may be had a splendid idea of the work of the mission. The government boats which ply up and down the coast bring patients regularly, and as long as there is any possibility of making room no one is denied an entrance.



ONE OF DR. GRENFELL'S HOSPITALS AT BATTLE HARBOR, LABRADOR

Over the door of the hospital in large letters are these words which fairly describe the spirit of the work: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." When one realizes that many a man and woman and child has been saved from suffering and been introduced to the practical Christianity of Christ, it confirms our faith in Him who healed the sick. At Indian Harbor, farther north, is another hospital not so large as the one at Battle Harbor, but doing most excellent work. By locating a hospital farther north Dr. Grenfell has made these places accessible to the fishermen. For those who venture even farther along the northern shore the mission steamer affords help; for every summer, manned with her crew of physicians and sailors, the steamer makes the journey along the coast, ministering to the sick as the boat calls in at the many fishing harbors that dot the coast. In cases where it

is necessary that a patient should have constant supervision, the sick person is taken aboard and in a little hospital arranged amidships in the steamer can be cared for until landed at one of the regular hospitals.

Outside of the regular medical staff of the mission, whose remuneration is exceedingly small, the workers are volunteers who go for the summer and gladly give their services to this work. In this way some of the most efficient physicians and nurses have gone from the United States and Canada to lend a hand. One is impressed with the spirit that pervades all the mission stations, and the desire of all, even visitors, to help. During the winter the problem is, of course, more difficult and duties more severe. But as the fishermen return to their homes, and the boats are tied up for the winter, the physicians must take dog and sledge and go up and down the coast carrying the message of help to the homes of the people. There is much

of heroism and real downright hard work in the winter duties of doctors and nurses. And yet one never hears a word of complaint, but rather stories of enthusiastic endeavors to reach cases of illness and need.

At Harrington, on the Canadian Labrador, is another hospital recently begun, but already by the number of patients justifying its position and promising a future of much usefulness.

But this hospital work is not the entire work of the mission, for Dr. Grenfell found that he must do something to relieve the people from the commercial bondage into which their circumstances and dependence on the codfish industry put them. The truck-system, whereby the fisherman would practically mortgage his summer catch of fish for the provisions he had already consumed in the winter, made it necessary that something should be done to relieve this order of things. For this reason he has established a number of cooperative stores, by means of which the fisherman may buy his flour and molasses and salt at a fair price instead of paying abnormally high prices for his supplies. In this way Dr. Grenfell came into direct conflict with the trader, who found that his craft was in danger of being set at naught. This system of cooperative stores has brought relief to many families, and in some instances has enabled them to save something from their fishing. But it has also introduced the custom of paying cash for fish, where formerly no one ever thought of anything but credit on the books.

More than all this, Dr. Grenfell has taken the message of Christ to these people, for he is preacher as well as

physician. Nothing could have been more impressive than the evening service at Battle Harbor, when a great number of the people gathered in the little chapel. Great, strong men and young stalwart boys just reaching manhood, women and children from the fishing homes, nurses and doctors from the hospital, listening attentively as this faithful missionary preached to them Christ.

If Labrador ever becomes a more habitable land than it is now, much of the credit will be due to the energy and faith of Wilfred Grenfell. The great unexplored region of the interior is a living challenge to go up and possess the land. The day will come when the interior may be opened up and vast resources hitherto unknown laid bare. This will be triumph worthy of our century. But let it be remembered that the inspiration to much of this was the faith of a man who went to the bleak shore of this icy land to carry the message that Christ taught and bade us to take to the uttermost part. In obedience to this supreme duty the Moravians and Grenfell have invested their lives in Labrador, and the future will restore to the dwellers of the land the compound interest that these investments have made.\*

#### A TESTIMONY TO MISSIONS

Hon. Winston Churchill of the British Government, formerly Under Secretary for the Colonies, and now president of the Board of Trade, speaking at the opening of *The Orient* in London, said, "Every penny presented to the cause of missions is a contribution to good government; every penny spent on missions saves the spending of pounds in administration, for missions bring peace and law and order."

\* The writer is secretary of the Washington branch of the Grenfell Association, and is prepared to receive and forward gifts to the work of Dr. Grenfell. Address, 304 Rhode Island Avenue, Northwest.

# THE SALVATION OF SOCIETY

BY REV. SAMUEL ZANE BATTEN, D.D., LINCOLN, NEBRASKA

In the nineteen centuries of its history Christianity has done great things in the world. More than one student of human affairs has traced the march of Christ down the centuries and has recorded the victories of the Son of Man. No study can be more interesting and inspiring than the study of these great achievements of the Christ.

The finest type of personal morality and saintly life has come through Christianity. The Spirit of Christ came as a new creative spirit brooding over the chaos of the world and in course of time it brought forth a new type of manhood that may be called Christian. In the progress of the centuries this type has unfolded and developed, and to-day there is a type of character that is as distinctive as it is splendid.

The Christian spirit dwelling in men has also created a type of family life that is no less distinctive. Christianity arose at a time when the bonds of human society were dissolving and when marriage was lightly esteemed. But in the course of time, wherever the Christian spirit has made way, a great change came over the lives of men. Before long a new type of family life was seen and the Christian home became a reality. This is a great achievement and no one can overestimate its influence upon human society.

This is not all; the Christian spirit has also created the Christian Church, an achievement no less significant and potent. It is easy for one who is so inclined to frame an indictment against the Church and to sustain that indictment at the bar of history. There have been times when the churches have

been cold and worldly, when they have forgotten the real work of Christ in the world and have hardly lisped the first syllable of the Christian gospel. But with it all the Church has endured, showing a wonderful power of moral renewal and doing the work of Christ in spite of its failings and defects.

Beyond all these things Christianity has created the missionary enterprise, one of the most splendid achievements of the Christian spirit and one of the best illustrations of the Christian principle. In obedience to the commands of their Master, men and women have sundered the ties of home and have gone forth to the ends of the earth to bear the glad tidings of salvation to the lost. In good report and in ill, enduring hardships and risking their lives, they have penetrated the frozen north and have crossed burning deserts; with a patience that never fails and with a love that never falters, they have sought the lost peoples and have loved them into the Kingdom. The missionary enterprise is one of the finest triumphs of the Christian spirit, and in it the very heart of Christianity is revealed. No one who studies human history with impartial mind can do other than admire these great achievements of the Christian spirit.

### The Unfinished Task

But the fact remains that Christianity has not yet wrought the redemption of the world. It has not by any means created a Christian type of human society. Lecky has shown that in the early middle ages the Church did not appreciably improve the moral condition of the Eastern Empire. For 1,500 years the Church has practically

dominated the life of Italy and Spain, France and Russia; and yet the moral and social conditions of these peoples to-day is the standing reproach of Christendom.

Protestantism can claim little advantage over either the Roman Catholic or the Greek Church in these respects. The moral and social conditions of the United States, Great Britain and Germany are better than in any other nations of the globe. But the sad confession must be made that Christianity has not by any means transformed these peoples or wrought the redemption of society. It is evident, therefore, that there is another factor entering into the problem that must be taken into account. This factor is made very plain the moment we consider the purpose of Christ and the program of His Kingdom.

The Kingdom of God, in the Christian conception, may mean more than a human society on earth, but it never can mean less. The program of the Kingdom contemplates the salvation of the world and its transformation into the Kingdom of God. The work of Christ on earth is not complete until that has been accomplished. The world is the subject of Christ's redemption, and nothing less than this can satisfy the purpose of God. A part of this program has been fulfilled, but items in that program have been omitted. In view of this it becomes us to examine carefully our programs and our methods, that we may know whether our methods are the best and our programs are in accord with the program of Christ. If our present methods and programs are too formal and partial, we should enlarge them till they parallel the method and the program of the kingdom. To recon-

ceive the essential Christ, it has been said, is the special task of each new generation.

#### **I. The Weakness of Individualism**

Thus far in the history of Christian effort men have thrown great emphasis upon the salvation of individuals. In the generations great things have been done by the children of the Kingdom, and much progress has been made. Millions of souls have been won unto God and have been saved for lives of purity and power. Great changes have come over human society and many an evil has gone never to return.

But the fact remains that the methods thus far followed have not produced the largest results and have not transformed human society. The fact is also that the method of individual salvation gives no prospect of the salvation of society within any measurable time. It would be a gross misstatement to say that the moral and social condition of the cities of the world has not improved in historic times; but it is simple truth to say that the progress in these cities is so slow and uncertain as to be almost unnoticed. It is needless here to adduce evidence indicting the great cities of Christendom, for this evidence is known to all. London is confessedly the greatest city in the world; and yet London is the standing reproach of the world. "Talk about Dante's hell and all the horrors and cruelties of the torture-chamber of the lost. The man who walks with open eyes and bleeding heart through the shambles of our civilization needs no such fantastic images of the poet to teach him horror."\* Huxley's description of conditions in the East End of London

\* Booth, "In Darkest England," page 13.



is well known; among the lowest savages he says that he has never found such hopelessness and misery as in this region; and he does not hesitate to say: "If there is no hope of a large improvement of the condition of the human family, I should hail the advent of some kindly comet which should sweep the whole affair away as a desirable consummation." In London there is a Submerged Tenth, caught by the maelstrom and sinking in the flood, abandoned and despairing, without God and without hope. Above this is a larger class in poverty—at least thirty per cent of the total—who are unable to obtain the necessities of life which will permit them to maintain a state of physical efficiency. "Hell," said Shelley, "is a city much like London." The man who walks with open eyes through the East End of London and the wynds and closes of Edinburgh and Glasgow is tempted at times to call for the crack of doom to come and end all.

What is true of London is true no less of New York City. Economic conditions are somewhat better here than in the old world, but the facts are none the less appalling. In 1890, according to Bishop Huntington, "recent certified revelations have laid bare the multiplied horrors and depravation of the tenement population in great cities, where 41 out of every 100 families live in a single room, and where the poorest pay more for rent than the rich for every cubic foot of space and air." From year to year 10 per cent of all those who die in New York City are buried in Potter's Field. In 1900 a commission was created in New York State to investigate tenement conditions in New York City. After several days' investigation in

silent amazement, the upstate members of the commission declared: "New York ought to be abolished."

In these and other cities of Christendom, Christian men have been at work for generations and for centuries preaching the Gospel, seeking the lost, building churches and founding rescue missions; yet to-day it is not easy to see wherein they are improving from generation to generation. Indeed, some thoughtful people declare that the great cities of the world are degenerating, and that the churches are steadily losing ground. Be all this as it may, the fact remains that the progress is so slow and disappointing that we can hardly measure its gains. In these cities millions of people are unblest by the Gospel and live without any of the things that make for admiration, hope and love. In these cities boys and girls are living in conditions which practically make impossible for them a decent and moral life, where the fresh bloom of purity is brushed from the cheek of girlhood before she has learned the meaning of virtue, and the moral nature of the boy is warped before he has learned the meaning of life. On the one side we have the spectacle of millions of people alienated from the churches and wholly indifferent to the Gospel message. These say: The churches are for the fortunate few; religion is good enough for those who have time and money for it. On the other side, we see the Christian worker baffled at every turn by social conditions and fenced away from the people by impassable economic barriers. While conditions are such it is almost impossible to reach the people in any large numbers with the Gospel message; and while conditions are as

they are it is almost impossible for the convert to preserve his integrity. At any rate, by our present methods there is no prospect that the kingdom will ever come in any measurable time. With home conditions as they are, and with so many suggestions to evil on every hand, the Gospel worker finds himself thwarted at every turn. By the method of work largely limited to individual work on individuals, excellent and Christian as this is, there is no near prospect of the redemption of these cities. With the present environment, and with so many obstacles as now exist, the saving of these cities is an indefinite and remote possibility.

## II. The Method of Social Action

The Kingdom of God is an ideal which demands human, social and collective action. Individual action alone can never solve a social problem. In the words of Thomas Arnold, "The true and grand idea of a church is that of a society for making men like Christ, earth like heaven and the kingdoms of this world the Kingdom of God." Stated differently, the end that we seek is a perfect man in a perfect society. This means social action no less than personal effort. To carry out this program two things are all important and must be kept in mind.

First, the making of the kingdom means much more than the making of good individuals. There is no such thing conceivable or possible as an individual who is good by himself and unto himself. Man is a being of relationships, and right life is life in right relations. The man who is good at all is good in the relations in which he finds himself; to be a good man means to be a good member of the social order. Man is a son, brother,

friend, father, employer, workingman, tax-payer and citizen; and he is a good man in so far as he illustrates in these relations his essential life. The fact is, also, that if every person in the world should be converted and become a good individual, the Kingdom of God might not yet be attained. The ideal of the kingdom will never be satisfied until all men are associated in right, righteous, fraternal and loving relations with one another. To realize the ideal of the kingdom, to behold the virtues of the kingdom, we must have goodness and love express in human relations, and incarnated in social forms. The Son of Man never called any man to a life of isolation from his fellows; always and everywhere he called men to brotherhood in a family and to fellowship in a society.

Second, the making of the kingdom demands collective and social action. The present method of individualistic effort is not sufficient. The practise of charity, nursing the sick, feeding the hungry, visiting the prisoners, keeping alive the sickly, rescuing the outcasts, can never permanently improve the race and bring in the Kingdom of God. Nay, worse, it has become very plain that many of these efforts increase the very evil they are designed to remedy; and much of this effort is so misapplied that it means the deterioration of society. Sickness, poverty, crime and misery have social causes as well as individual, and can never be wholly eliminated by individual action.

By the method of individual effort alone, by dealing with results and neglecting causes, we can never achieve the redemption of man and build a Christian city. It is very beautiful to build churches and conduct

rescue missions; but while we are saving one poor outcast a dozen other girls are led astray—through ignorance on their part or neglect on the part of society—and are sold into white slavery. It is very Christ-like to nurse the sick and to equip a sanatorium for the consumptive; but if, while we are doing this, and are neglecting housing conditions and are permitting unsanitary tenements, a dozen other lives are contracting the white plague and are being doomed to an early death. It is very Christian to send missionaries to China and Africa; but if, while our Christian missionary with his Bible is making one convert for the kingdom, the agents of the opium traffic and the rum trade are ensnaring a dozen men, and are riveting the chains of a worse slavery upon their souls, we are not saving the world.

It is very necessary that we seek to save the lost men and women of the slums; but while we are doing this, and are permitting the slums to remain, a dozen children are growing up in demoralizing conditions, exposed to all kinds of evil and forming habits which become a part of life itself. It is right that we should preach the Gospel and should work for individual souls; but unless we do something more than this and make straight paths for men's feet, and mold their lives for the kingdom from the very start, a dozen lives will be warped and stained and their recovery thus made tenfold more difficult. The first of these we ought to do, but the second we must not leave undone.

In the matter of city saving great things have been done in the generations, but the methods have not produced a Christian civilization. What,

then, shall we do? Shall we give up the salvation of these cities? Shall we be satisfied to save a few souls out of the wreck of a perishing world? Shall we give over this work of city-saving as a hopeless task?

We can not do this without disloyalty to Christ; we can not give up these cities without confessing failure. But this we will do, and this we must do. We will revise our methods and enlarge our plans and will follow the whole program of the kingdom. We will seek to understand all the factors that enter into a life—heredity, environment, and individual will—and we will then enlist them all in the work of saving society. We have tried to make saints in hell. We have expected men to live saintly lives under satanic conditions. We have forgotten that environment determines a hundred things in life, both before and after conversion. We have tried to save souls for the kingdom hereafter when we are called to save lives for the kingdom *here*. We have forgotten that Christ came to save the whole man, spirit, mind and body, for this world and for every world. The times of this ignorance God may wink at, but He now commands us to work in a wiser and more fruitful way.

### III. Program of Social Salvation

It is not possible and it is not necessary here to attempt to outline this program; but several items entering into it may be named.

We must inspire men to live and labor in the vision and power of the whole Kingdom of God. We have been trying earnestly to save our own souls and to prepare them for life in some other world. We have labored faithfully to save men from sin and turn them unto righteousness. We

have wept and prayed over the lost nations of earth, and have given our children and our money that the good news might be carried to every creature. We have built hospitals, and have organized relief societies, and have sought to nurse the sick and to relieve distress. All this is most beautiful and most Christian, and not one of these things could have been left undone. But not all of these things together are sufficient to fulfil the whole purpose of Christ and to bring in the Kingdom of God. We must have some great and comprehensive and Christian program of social action. We must seriously and consciously undertake the work of building Christian cities and of transforming the social life of the world.

In the prosecution of this program we will give increased attention to the factors of heredity and environment, and will enlist them in the work of social redemption. We will give increased attention to the life of the family, and will learn how to use this mighty factor of heredity in behalf of race improvement. We will change human conditions, and will demand a better environment for the growing life, thus making it possible for every life to grow up tall and strong and clean and pure. We will seek to provide for our neighbor's children the same conditions that we ask for our children, and will remember that no man's boy or girl is ever safe until every man's boys and girls are safe. We will provide playgrounds for the children, and will remove many of the temptations that beset them at every turn. We will safeguard the growing life, and will not allow it to become the prey of human harpies. We will break up the girl-traps and will close

the corner groggery. We will remember that there will be no pure air for any of us to breathe till there is pure air for the least of God's children. We will set ourselves "seriously to inquire whether it is necessary that there shall be any so-called lower classes at all; whether there need be large numbers of people doomed from birth to hard work in order to provide for others the requisites of a refined and cultured life."\*

We will study the causes of crime and pauperism, misery and disease, and will change results by removing causes. We will create a new type of city life, and will seek to build from the ground up a city planned on Christian lines and built after the divine pattern. We will put forth a collective and unchanging effort to secure for every person the conditions of a full, human, worthy, moral life. We will learn to hold the resources of society in trust for all its members, and will put forth a steady effort to give every person a fair inheritance in society. We will seek to realize our faith, our love, our intelligence, our conscience, in all the details of our social, industrial, economic and civic life. In fact, we will consciously and collectively undertake the work of social salvation, and will seek to transform and Christianize the whole family, social, economic and political life of man.

To carry out this program means that we will carry the standard of the Cross at the head of the whole column of life and will bring the truth of Christ to bear upon every problem of society. We will take His principles into the social and industrial life of the world and will incarnate them in

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\* Marshall, "Principles of Economics," Chap. I, page 1.

civic and social institutions. We will fill society with the spirit of justice and brotherhood which shall produce such forms of cooperation and equity as shall secure the prevalence of friendship and good will among men. We will carry the Christian ideal of a Holy City into the political life of the world and will seek to enact such laws as shall be the human transcript of the decalogue. We will set our faces like flint against all social customs and practises that are evil and hindering and will seek to create better and more helpful customs. We will understand the real mission of the State and will enlist the mighty machinery of government in behalf of honesty, morality, religion and education. It is not enough for Christianity to make good individuals—if that were possible; but it must teach these men who want to be good how to associate themselves in righteous and brotherly relations. It is not enough for men to be honest and conscientious in their personal lives, but they must begin to incarnate their honesty and conscientiousness in industrial systems and civil laws. It is not enough for Christian people to build churches and conduct Sunday-schools and distribute tracts, but they must also take stumbling-blocks out of the way of the people and teach them how to build more Christian homes and inspire them to build a more Christian city. It is not enough for us to have goodness and kindness and love in the hearts of men, but we must incarnate these virtues in social customs, in political institutions, in industrial orders and economic systems.

Society needs saving as much as the individual; and the purpose of Christ will not be realized till we have a per-

fect man in a perfect society. "Christianity," said Immanuel Fichte, "is destined some day to be the inner organizing power of the State." It is the business of all who believe in Christianity to organize the State after the Spirit of Christianity. "There is in human affairs an order which is best," said De Laveleye. "This order is not always the one which now prevails, but it is the order which should prevail. God knows it and wills it. Man's duty it is to discover and realize it."

Finally, and as the sum of all, we will arouse and enlist all men of good will in the work of social reconstruction. To this end we will seek a union of all who love in behalf of all who suffer. The grace of love is the greatest grace and the virtue of cooperation is the supremest virtue. However it may have been in the past, the great duty of all men of good will to-day is the duty of union and cooperation in behalf of the kingdom. The people of the churches must accept this duty first of all and they must unify and federate their forces; they must mobilize their people and must think of each denomination as one division of the King's army. They must come together and make the King's purpose for men their plan of campaign.

There are enough intelligent and right-thinking men in the average community to change the whole political life and to inaugurate a better order of things. But alas! these men are divided to-day by all kinds of lines, real and imaginary; and worst of all, the churches themselves are not united, and therefore can not unify the people. One part of the churches' mission is to set up a standard and then rally men around that standard. The

churches must breed a generation of men able and courageous enough to deal with the evils of society and to lead the faith of the people.

The churches need a large and comprehensive and positive plan of campaign. They need to mobilize the forces of righteousness in behalf of truth and purity and victory. We can not do everything, but we can do something. We may not be able to bring in the kingdom in our day, but we can remove some obstacles to the kingdom's coming. There is a vast difference between the better and the worse. There is a vast amount of remediable wrong in this world. There is many a path that may be straightened for men's feet. There is many a healing and helping influence that may be set to work in the world. Any effort that will help any soul in any way is the translation into deed of some article of the Christian faith.

The people who call themselves Christian must consciously and collectively set to work to build up in the earth a society that realizes the ideal of the kingdom, a city of God that has come down to earth. As the man in whom Christ lives uses all the means

of grace and seeks to grow up into Christ in all things; as the Christian husband and wife consciously and gladly unite their lives to build a Christian home in which the Spirit of Christ can reign and each life is blest; as a company of disciples consciously and lovingly strive together to create a Christian Church that shall be a real fellowship of love and a real household of faith; so the people of a community calling themselves intelligent and Christian will consciously and resolutely set before themselves the task of building up a society on earth after the divine pattern where every life has its place, where no one is wronged or trodden under foot, where all have right to the good things of life, and where all men live together in brotherhood and peace. In a word, the program of the kingdom is summed up in the task of rightening the relations of men, associating them in righteous and fraternal relations, interfusing their hearts in common aims, and interlocking their wills in a common will and thus embodying their essential life in social institutions which shall realize the ideal of the kingdom.

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## TEN YEARS' PROGRESS IN PORTO RICO

BY CHARLES L. THOMPSON, D.D., LL.D., NEW YORK  
Secretary of the Presbyterian Board of Home Missions

This beautiful island is attracting a good deal of attention. Its physical resources are beginning to be appreciated and the value of its products more correctly estimated, and the people themselves are beginning to be more fully appreciated. With some American spirit they are rising to claim their rights as American citizens, demanding a just share in the gov-

ernment of the island. Perhaps their demands are excessive, but it is a good sign that they are awaking to their possible place as part of the great republic.

The changes that have been wrought in the last decade are clearly seen by one visiting the island after an absence of nine or ten years. Then the ox-carts were everywhere creeping at



A VIEW OF SAN JUAN, PORTO RICO

From the wireless station, east of the city proper. This view is looking directly toward the Mors at the entrance to the harbor

a snail's pace; to-day—while they have not wholly disappeared and should not—yet past them on every highway go the flying automobiles at the usual American rate of speed. Then, a little French railroad ran in short sections, interrupted by long stages; to-day a continuous line runs from San Juan along the north and the west coasts of the island to Ponce, in the south. Perhaps it is not even yet strictly proper to say that the trains run, as that word implies too much speed; but one having proper regard for life is not anxious that the rate of speed should be very much increased on that insecure track. The accommodations on the trains, however, are far better than they were ten years ago.

Another evidence of American occupation is the rapid opening up of good roads. Ten years ago there was only one good road on the island—a

fine military road from San Juan to Ponce. Now, while it would be too much to say that there are good roads everywhere, there certainly are very many of them, reaching along the level stretches by the seacoast and climbing over the mountains inland. The people are thus brought within reach of each other, and with the increase of transportation facilities there has been a corresponding rise in the value of the inland plantations.

Furthermore, there are vastly better methods of agriculture than there were ten years ago. The government experiment stations, in which experiments are made in a scientific way of the various kinds of soil on the island and the various products adapted to the soil and the climate, give a decidedly better chance to those who depend upon the soil for their living. Coffee and sugar are still the main

products, but the range of products will steadily increase as the experiments show the possibility of such increase.

#### The Church in Porto Rico

It is now ten years and more since the eye of the Church in the United States was turned toward Porto Rico as a field for operations. It has been for centuries nominally a Christian

drals were practically empty except on the great feast days, and the priests had done nothing to relieve the dense ignorance which enveloped the mass of the people. As a result multitudes of them had turned away from any devotion to the Church, seeking in spiritism some satisfaction for their hunger of soul.

It was a sign of good things to come when four great missionary boards,



A PORTO RICAN HOME, SANTURCE, P. R.

This is not the kind usually photographed by tourists

land, but nominally only. A decade ago there was not a building erected for public-school purposes on the island. Now they are springing up in many places, and far up among the hills the flutter of the American flag from some lowly building testifies that the public-school system is giving boys and girls a chance. Not only was the Spanish Romanism which prevailed there loaded with superstition, but it was not much regarded by either priest or people. The churches and cathedrals

were practically empty except on the great feast days, and the priests had done nothing to relieve the dense ignorance which enveloped the mass of the people. As a result multitudes of them had turned away from any devotion to the Church, seeking in spiritism some satisfaction for their hunger of soul. It was a sign of good things to come when four great missionary boards, planning for their work on the island, decided to engage in it on a basis of federation, dividing the territory of the island among them and assuming definite responsibility for the distinct portion assigned to them. This fraternal compact has been kept, with the result that now after these few years the Gospel is preached in probably 500 churches and chapels; there is a Protestant membership of probably 10,000, with twice as many adherents; there is property valued at many hundreds



A COUNTRY  
HOUSE USED  
AS A CHAPEL



of thousands of dollars; and there are schools and hospitals which testify to the truth that the Gospel there preached takes in every higher interest of the people. At first the churches operating there found it difficult to secure much cooperation in the way of financial support from the people themselves, but latterly they are beginning to appreciate their responsibility for helping to maintain the ordinances of religion in their communities, and many out of their poverty are giving abundantly.

Protestantism is now firmly rooted in that island and is growing apace. The opportunities for continued ex-

pansion are great. Anywhere among the hills a door open for a Gospel service attracts an audience. The people are ready to hear and in many cases to obey. The following incidents are illustrations of progress:

Nine years ago the writer and one of the missionaries held a service in a thickly settled country district where no Protestant service had ever before been held. The missionary preached out of an old Spanish Bible, an heirloom in the family of the man on whose grounds the audience was assembled; the heirloom, however, had no one to interpret its message. The been silent all these years, there being



AND THE  
CONGREGATION

150 people who listened that Sunday afternoon listened as to glad tidings for which their souls were longing.

A few months ago the writer again visited that district and preached in a church which was the outgrowth of that first missionary service. The building was a commodious and comfortable chapel, erected in large part by the gifts of the people themselves in that farming community. The man

zenship. Porto Rico has a great future. It is not only in itself a beautiful island, capable of supporting a large and prosperous population, but it is directly in the line of the great travel route of the world when in a few years the Panama Canal shall be opened, and a Christian civilization lighting up those green mountains will be the cynosure of all nations.

There is no manifest reason why



A MISSION SUNDAY-SCHOOL AT ESPINAL, PORTO RICO

at whose house the first service was held is now an officer in this church, and one of his family is a student for the ministry in the theological training-school at Mayaguez.

Illustrations of this kind could be indefinitely extended. It devolves on the missionary societies at work in Porto Rico not to rest from their endeavors until that million of people shall have the light of the knowledge of the Gospel of Christ and shall be trained in the ways of Christian citi-

zenship. Porto Rico has a great future. It is not only in itself a beautiful island, capable of supporting a large and prosperous population, but it is directly in the line of the great travel route of the world when in a few years the Panama Canal shall be opened, and a Christian civilization lighting up those green mountains will be the cynosure of all nations. There is no manifest reason why that million of people should not be evangelized within the next decade. They will, in that time, undoubtedly become American citizens in the full exercise of the rights and in the full recognition of the responsibilities of citizenship. Even now the question, "Did it pay for the United States to take Porto Rico?" finds an easy answer. How well it pays will be manifest when American schools and American Christianity shall have done their work for the entire population.

# OBJECT-LESSON PREACHING IN FOREIGN MISSIONS

BY PROF. GEORGE E. DAWSON, PH.D.  
Professor in the Hartford School of Religious Pedagogy

One of the principles most clearly recognized among modern educators is that both knowledge and the impulse to action depend fundamentally upon sense-experience. This principle has popular application in what is called "object-lessons," as used more especially in the elementary grades of instruction. The significance of object-lessons in educating a child may be made clearer by some considerations as to the nature of mind. Reduced to its simplest terms, the psychic life is made up of incoming stimuli and outgoing discharge of energy; that is to say, sensation and motor activity are the elementary components of consciousness. Reason, imagination, and all the other functions of the soul are what take place between the incoming stimulus and the outgoing response. These more complex psychic functions have been built up, racially and individually, through the simpler functions of sensation and movement. What we feel and think depends, therefore, in the last analysis, upon our sense-perceptions and the motor reactions we make in response to these sense-perceptions. Vivid and accurate sense-perceptions, and adequate motor response, mean vivid and healthy feelings, and accurate, forceful thinking. Any curtailment of the sensory or the motor processes in the psychic life impairs the intermediate processes of feeling and thinking.

This general dependence of thought and impulse upon sense-experience holds true more especially in the earlier stages of the mind's development. Children live essentially in a world of sensations and physical activities. So

likewise do most of the various missionary peoples. These latter are, as a rule, mentally and emotionally undeveloped. They are similar to children. Their intellectual processes are very elementary, consisting mainly of sense-perceptions, and the less complex forms of associative memory. Of thinking that involves abstract ideas, they can do little. Their feelings are also directly dependent upon sensations. They have but small power of inhibition, and act as feeling impels them. In short, the consciousness of such people is little more than a series of sensations and motor reactions. The power that the educated mind has of working with its stored-up mental images, and creating an ideal world, is lacking in them. Now it is obvious that such undeveloped minds apprehend new truth, and respond to it, in proportion as sense-experience is made use of. They think best when objects are placed before them, palpable to sight, hearing, touch, the muscle-sense, taste and smell. Next to the objects themselves come symbols and pictures of the objects. Last of all come words, whether spoken or written, and these have but little value, except as they call up the mental images that have been derived through sensations. For such minds, moral and religious ideas can hardly exist except as they are represented in the character and conduct of persons, or in the nature and relation of things palpable to the senses.

It is clear, therefore, that those who work among missionary peoples must reach their minds and hearts through objects that appeal directly to the senses, or at least through mental

images that have been built up from such objective experience. We have, then, to consider some of the more important principles that should guide the selection and use of object-lessons.

1. *The definiteness and force of the impression made upon the mind by an object are in direct proportion to the number of senses involved.* Thus one gets a better idea of a strange fruit if he sees, touches, smells and tastes it than if he only sees it. He gets a better idea of musical tones if he hears them, sees them symbolically presented, and produces them himself, either by voice or instrument, than if he merely hears them. So, likewise, he gets a better idea of the moral quality of honesty if he hears the words of an honest man, sees such a man do an honest act, and practises honesty himself, than if he derives his idea of honesty through words alone.

Jesus illustrates this principle in the lesson He drew from the barren fig-tree, where the truth is lodged in His disciples' minds through an object that appealed directly or indirectly to sight, touch, taste and action. It is not accidental that this incident has been for centuries one of the most forceful illustrations of a useless life. Frequent examples of the same principle may be found in Jesus' teachings, both in His choice of objects and situations from which to draw some lesson, and in His use of mental imagery that revives some past experience of His hearers. An example of the latter is the following: "No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out and

the bottles perish; but they put new wine into new bottles, and both are preserved."

In his book, "Forty Years Among the Zulus," Rev. Josiah Tyler gives this extract from the sermon of a native preacher, which admirably illustrates the principle of appealing to as many senses as possible: "The Gospel is a great wagon laden with salvation. Christ told his disciples that it is to be carried to all nations. Believers are Christ's oxen; the load is to go and be distributed among the inhabitants of the world. If the oxen are lazy, God will take them out and put others in—those that will draw. Who of us are drawing the gospel wagon? If we are not, we shall find ourselves left out, and others will be put in our place. Turn not away because the wagon is heavy. Pull, and strength will be given to you."

2. *Of all the senses, sight, touch and the muscle-sense, or sense of movement, convey the most vivid and forceful object-lessons.* The human soul, whether child or adult, lives most constantly in the world of color, form and motion. Experiences that involve the largest opportunities for seeing, handling and doing things have the largest influence in modifying the mind and life. Jesus frequently employs this principle, both in His selection of objects near at hand, and in His appeal to past experience. For beauty and attractiveness of mental imagery, take this example: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." Or for vigor, take this example: "Give not that which is holy unto the dogs, neither cast ye

your pearls before swine, lest they trample them under foot, and turn again and rend you." Here we have a series of mental images drawn from the commonest experiences of sight, touch and action which are so related as to convey some of the subtlest truths of human life. The same Zulu preacher, already referred to, makes use of this principle in the following word-picture, which is alive with color, form and action: "Let us review the past a little [referring to the condition of the natives before they were Christianized]. It will do us good. Turn to the old deserted home under the Quanda Mountain. There is no spot to us on earth like that. There we were boys, when our father came with his wagon and commenced building his house. There we saw one and then another believing and building on the station. There we were taught and felt our hearts growing warm with love to God and to His Son. A few weeks ago I rode past that loved and beautiful place. My heart was full of old memories. I saw the bush where we went and made our first prayer. We hardly knew what made us pray. We were naked, ignorant herder-boys. I said: Who is this now riding on a good horse, with a saddle and bridle? He is well drest, so that this cold wind is not felt. Verily, it is the same herder-boy! What a contrast! And where is he going? To see his children in the boarding schools! Did we in those days, when we knew not how to hold a book—knew not which side was up or which was down—think it would be all like this to-day? No! really, no! Goodness and mercy have followed us. See how we have increased! Look into our houses; see

what comforts! Our cup is running over!"

#### **Contact With Things**

3. *Objects actually present make the strongest appeal to the mind.* To see, hear, touch, taste, smell or do a thing for ourselves, carries with the experience effects that are, in the nature of the case, personal and vital to us and that can be produced in no other way. This is the principle made so much of by Rabelais, Comenius and other great educators, who wanted to dispense with mere words entirely and bring children into immediate contact with things. Rabelais, in the scheme of study outlined for his ideal character, Gargantua, made sensible objects the basis of his program. Instruction was to be given in connection with the common experiences of children's lives. The nature and economy of the various foods and drinks were to be learned at the table while eating. Botany was to be taught while walking across the fields observing plants and trees. The properties and uses of metals were to be investigated in the shops of silversmiths, the foundries and laboratories. Few didactic lessons were to be given. Intuitive instruction imparted in the presence of the objects themselves was relied upon to give the pupil the desired knowledge. Comenius also made object-teaching the basis of his educational program. "In the place of dead books," said he, "why should we not open the living book of nature? To instruct the young is not to beat into them by repetition a mass of words, phrases, sentences, and opinions out of books; but it is to open their understanding through things. The foundation of all knowl-

edge consists in correctly representing sensible objects to our senses." Pestalozzi's attitude in this connection is illustrated in the following incident: He was one day giving his pupils a long description of how to draw the picture of a window. While thus engaged, he noticed one little fellow attentively studying the real window of the school-room, instead of following the teacher's words. From that moment, Pestalozzi put aside all his verbal descriptions, and even his drawings, and took the objects themselves as subjects of observation. "The child," said he, "wishes nothing to intervene between nature and himself."

This principle, which is one of the most important in all education, is often exemplified in the teaching of Jesus. Thus: "And Jesus, walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea: for they were fishers. And he saith unto them, 'Follow me, and I will make you fishers of men.'" Or, again: "Then one said unto him, 'Behold! thy mother and thy brethren stand without, desiring to speak with thee.' But he answered and said unto him, 'Who is my mother?' And he stretched forth his hand toward his disciples and said, 'Behold, my mother and my brethren!'" The following illustrations, drawn from missionary sources, will further show the application of this principle. A missionary in the Harpoot district preached a sermon on "Search the Scriptures." Among those who listened to him were two aged men, who, in reply to the request that they should get a primer, learn to read and study the Scriptures for themselves, pointed to their white hair and beard with as much in-

credulity as if they had been called upon to fly. They were satisfied to "search the Scriptures" by listening to the preacher. But the missionary decided to fix his text in their minds through a personal object-lesson. He called them to him, taught them then and there to recognize several letters and call them by name, and assured them that by following up this method they would soon learn to read. The men were deeply impressed by finding that they could actually learn the characters in the wonderful book. They took the primers offered them, began to study diligently, and, in time, became able really to "search the Scriptures."

4. *Next in importance to the real objects of experience are symbolic representations of the objects.* It is sometimes difficult or impossible to bring the mind into direct relationship with an object or set of conditions in such a way as to convey clear conceptions of them. Thus we can not, by direct object-lesson, give the mind an idea of the shape of the earth, or its movements. We can, however, symbolize the earth by means of a globe; and its revolutions, by means of some mechanism showing its motions in relation to the solar system. Jesus made signal use of this type of object-lesson when He wished to teach His disciples, and mankind in general, the lesson of His sacrifice. A good example of symbolic preaching is afforded in the following descriptions of a sermon by a Chinese evangelist named Li, of Changsha, China, on the value of the soul. "Mr. Li began by describing a clock, without naming it, calling it dead and yet alive. He showed that it has all the parts of a living mechanism, but that this mechanism is

dead; without two great essentials. The clock was then shown to the audience and they were led to see that a spring is the source of power, but that power must be applied to the spring before the mechanism does its work. The preacher skilfully illustrated by these facts the importance of the soul, and the relation which it bears on the one hand to man and on the other to God. About twenty minutes were devoted to this illustration, after which the preacher quoted a number of texts from the Scriptures bearing upon the teaching of the value of the soul." Another good example is given in a sermon preached by a native of South Africa on the Bible. "Wise men have made a telescope by which they can see other suns and other moons and other stars—many more than we can see with our eyes. But the greatest telescope is the book made by God. It brings God's character to our view. We can see His holiness and benevolence. It brings Christ to our view. We hear His words; He walks and talks with us. It is a wonderful telescope, because it draws us to Him and binds us to Him forever. It shows us the way to heaven; we see its beauty and brightness and joy. We see also those great, strong believers—old Abraham, Isaac and Jacob—who had faith to believe what we call improbabilities."\*

#### Use of Pictures

5. *Next in importance to the symbols of objects are the pictures of objects.* Pictures are less effective than symbols, because they can present fewer of the elements of experience. However, pictures are valuable aids

in the communication of knowledge. They help the mind to form an image of color, form, and, to a less extent, of action. In proportion as they convey a true image, are they likely to subserve the ends of truth. Pictures in colors are, for this reason, better than those in shades of white and black. It is necessary also that pictures should have good perspective, so as to show distinctly the form and relationship of objects represented. Most important of all, perhaps, for the child-type of mind are pictures which, in addition to the qualities already mentioned, suggest action. In general, where pictures are used, the best are none too good. They should present the image accurately and forcefully. A picture that does not do this is of doubtful value; for it presents to the mind an image that is untrue to reality.

Missionary peoples, like children, are very fond of pictures. Their attention may always be attracted and their interest held by this means. Here, then, is a medium of instruction of great importance to the missionary preacher. It ought to become more and more available for his use. Modern facilities are multiplying the resources of popular art. The masterpieces of religious painting dealing with Bible characters and events are being reproduced in photographs, engravings, etc., at a cost that puts them within the reach of all. Series of large sermon-pictures illustrating special themes, and lantern-slides dealing with almost every religious subject, are also obtainable at comparatively small cost. All these art appliances ought to help the foreign missionary in his task of inculcating moral and religious truth.

\* Quoted by Tyler in his "Forty Years Among the Zulus."

6. *Furthest removed from actual sense-experience of all the media that may be used to bring the mind into contact with objects are words.* Yet words that are chosen with a view to reviving mental images derived through experience are of value. The average mind is sufficiently endowed with imagination to call up past experience when a suitable stimulus is given. The art of word-picturing is to supply this stimulus. Perhaps there is no surer test of high art in the presentation of ideas than the ability to revive in the minds of those instructed the deepest and most fundamental experiences.

In the use of language that calls up the objects of sense-experience, Jesus again affords numerous excellent examples. Witness His parable of the Sower, the Grain of Mustard Seed, the Hidden Treasure, the Unmerciful Servant, the Prodigal Son, the Laborers, the Wicked Husbandmen, the Talents, and all the rest of His wonderful appeals to fundamental experiences. There is a remarkable episode described by Stanley in his book, "Through the Dark Continent," which illustrates the power of word-painting. Mtesa, the great king of Uganda, had his curiosity excited by some remarks of Stanley about the Bible and angels. Meetings were arranged, and for days Stanley held the king and all his court spellbound by his narratives and descriptions based upon the Bible and Milton's "Paradise Lost." So complete were these stories and descriptions that when Stanley had finished, Mtesa had an abridged translation of the Bible from the

creation to the crucifixion, to his unbounded delight. The Zulu preacher, whose sermons have already supplied us with illustrations, may again be quoted as an artist in the use of words. He was preaching on "Christ as the Great Physician." "What would you think," said he, "if you should come into a house and see a man lying on his mat looking ill, and you should ask: 'What is the matter?' and he replied, 'Nothing at all'? You say, 'Tell me, that I may help you. Where is your pain?' 'I tell you, I am quite well,' replies the man. You beg him to allow you to send for the doctor, but he refuses. Just so it is with sinners. You see that they are ill, and wish them to send for the Great Physician, but they do not see it. What shall we think of them?"

All these principles which thus condition the choice and effective use of object-lessons by the missionary are, of course, epitomized in the object-lesson he himself supplies in his own personality and conduct. Just as Jesus the Christ presents in His personality and deeds a perfect object-lesson of all He taught, so must any disciple of Christ who points the way to Him be the thing and do the thing that illustrates *that way*. There is no greater object-lesson in the world, none that better meets all the conditions of a forceful appeal to human souls, than personality. And next to that is conduct. After all our study of the laws of mind and the principles of instruction, the thing we really teach to others is ourselves, and the way in which we teach the thing is by the deeds we do.



# KAJARNAK, THE FIRST ESKIMO CHRISTIAN

## AN EASTER BAPTISM IN GREENLAND

BY BELLE M. BRAIN, DETROIT, MICHIGAN

Easter Sunday, March 29, 1739, was a day of great rejoicing in the Moravian Mission at New Herrnhut in Greenland. To the gladness of the Resurrection day, so fittingly commemorated by Moravians throughout the world, was added the joy of baptizing four Eskimo converts, the first

terreanean mansion, where it was always summer and where there was always plenty to eat. After death souls were said to go either up to the region of cold and famine or down into the delectable abode of warmth and plenty.

No mission ever seemed to have greater discouragement at the outset and in none was the faith of the missionaries ever put to sorer tests. In May 20, 1733, the cousins, Matthew and Christian Stach, accompanied by Christian David, landed in Greenland to begin the work. They little knew what was awaiting them, but they were men of most heroic stamp and were prepared to face whatever God should send.

Literally obeying the instructions of our Lord to His disciples (Luke 9: 3), "Take nothing for your journey, neither staves nor scrip, neither bread, neither money; neither have two coats apiece," they had left Herrnhut five months before (January 11) with no equipment and very little thought as to how they were to reach Greenland or how they would support themselves while working there. An unexpected gift of money, received from Venice the day before they started, paid their way to Copenhagen, whence they were to sail, and confirmed their faith that God who was sending them forth would supply their every need.

On their arrival in Greenland, their trials began at once. The language, a most difficult one of the agglutinative type, proved a far harder task than they had anticipated. Hans Egede, who had been at work for thirteen years at Hope's Island, gave them all



Courtesy of *The Outlook*

HANS EGEDE MAKING PARISH CALLS IN GREENLAND

fruits of six years of long and weary toil.

The condition of the Greenlanders in those early days was so degraded that this first ingathering seems a miracle like the raising of the dead. These people, short of stature, and with stupid, stolid minds, were a repulsive race, indescribably dirty in their ways. Mothers licked their little ones as cats do kittens and their winter houses of stone were made practically air-tight by the use of sod and skins, so that they were reeking with filth and swarming with vermin.

These pagans had neither temples nor idols, but believed in innumerable spirits, some good, some evil. Chief among these was Tornjarnik, who was believed to live in a happy sub-

the assistance in his power, but they were little used to study and the strange language, with its copious vocabulary and complex structure,\* seemed long an unsolvable puzzle. Yet after a year of discouraging effort, they solemnly covenanted together: "We will with diligence continue the study of the language in love, patience and hope."

The problem of self-support proved almost impossible to solve. Hunting and fishing were the chief sources of food supply, and as the Brethren were not skilled in these occupations, their larder was often far too low for comfort. The second year was brightened by the arrival of John Beck and Frederick Böhnisch, with the welcome news that henceforth the congregation at Herrnhut would contribute toward their support. But the next year the promised supplies failed to come and they were brought to the verge of starvation. For a time they lived on oatmeal mixt with train-oil, and at length they were reduced to a diet of shell-fish and raw seaweed. Yet they never complained, but accepted it all as a warning to care less for the comforts of life.

Added to these trials was the fact that it seemed impossible to make any impression on the heathen. Egede's long years of faithful toil had yielded almost no fruit, and the longer the Brethren worked the harder seemed the hearts of the people. The language had in it no terms capable of conveying religious ideas and the natives seemed utterly unable to comprehend the Truth. They were ama-

zingly conceited—*Innuït*, "The Men," they called themselves—and were so well satisfied with their own condition that they could see no need of salvation through Christ. "Our souls are healthy already," they said. "In your country people may have diseased souls, and indeed we see proof of it in those who come here; they may need a Savior, but we do not."

At first they shunned the missionaries, rarely going near them save to beg or steal, or to ask how soon they were going away. But by and by they entered upon a systematic course of annoyance. Fond of a joke and excellent mimics, they tried to vex and irritate them by mocking their words and caricaturing their actions. When the Brethren conducted devotions they mimicked the reading and prayers and made shocking jests about the most sacred things in religion. Sometimes in the midst of an earnest exhortation they feigned sleep and began to snore; sometimes, after piously asking to have a hymn sung, they drowned it out by hideous howling and the beating of drums.

When these measures failed to drive out the teachers the Greenlanders began to maltreat them in many ways. They pelted them with stones, jumped on their shoulders, broke their furniture, tried to destroy their boat and stole the precious manuscripts which represented many weary hours of toil. When starvation was threatening, the Eskimos refused to sell the missionaries a morsel of food tho they themselves had plenty to spare. Once they even made a murderous attempt on the lives of the foreigners.

Nevertheless the Brethren plodded on. With heroic faith they replied to those who urged them to abandon so

\* Thompson gives *Tipeitsugluartissinnaungilanga* and *Savigeksiniariartokasuaromaryotittogog* as specimen words. The latter signifies: "He says you will also go away quickly in like manner, and buy a pretty knife."

sterile a field: "God's ways are not man's ways: He that called us hither can still accomplish His aim."

At length their faith was rewarded. Early in 1738, owing to a general scarcity of food, the natives began to come to the mission-house in large numbers asking for supplies. The Brethren gave them all they could spare, and at the same time endeavored to incite in them a desire for the Bread of Life.

Among the hungry guests was a young man named Mangek, who expressed a desire to come and live with the missionaries. Believing that God had sent him, they gladly gave him daily instruction in the Word. At first he was utterly indifferent, but presently began to take an interest in what he heard. No sooner did his companions perceive this than they began to use every art to entice him away. Tho they finally succeeded, the incident filled the missionaries with hope. "Courage, dear brethren," they wrote to Herrnhut toward the close of May (1738), "and believe with us that our Lord will yet do glorious things in Greenland."

A few days later an incident occurred which proved the beginning of a real work of grace. One of the missionaries relates it as follows:

June the 2d.—Many Southlanders visited us. Brother Beck at the time was copying a translation of a portion of the Gospels. The heathen being very curious to know the contents of the book, he read a few sentences and then, after some conversation with them, gave them an account of the creation of the world, the fall of man, and his recovery by Christ. The Spirit of God enabled him to enlarge with more than usual energy upon the sufferings and death of the Savior, and in the most pathetic manner to exhort his hearers no longer to reject the Gos-

pel. He then read to them out of the New Testament the history of our Savior's agony in the garden. Upon this the Lord opened the heart of one of the company, whose name was Kajarnak;



KAJARNAK, THE FIRST GREENLAND CHRISTIAN  
A portrait copied from an old painting

who, stepping up to the table, in an earnest manner, exclaimed: "How was that? tell me that once more; for I too desire to be saved." These words, the like of which had never before been uttered by a Greenlanders, so penetrated the soul of Brother Beck that with great emotion and enlargement of heart, he gave them a general account of the life and death of our Savior, and the scheme of salvation through Him.

Meanwhile the other missionaries joined John Beck in telling the story of the cross. As they did so, many of the strangers laid their hands on their mouths (their way of expressing amazement) and some requested to be taught how to pray. When they left it was with the promise to come soon again.

In the heart of Kajarnak the Truth took deep root. For a time he took up his residence with the Brethren that he might be thoroughly taught. To their delight he proved an apt pupil; and in place of the stupidity generally characteristic of the Greenlanders, his quick comprehension and the intensity of his emotion amazed them.

Before the end of June, largely through Kajarnak's influence, three large families brought their tents and pitched them near the missionaries to hear more about God. Here they remained during the summer, but when autumn approached most of them went off to hunt reindeer. Kajarnak and some twenty others remained and went into winter quarters close beside the mission-house.

All winter long they were carefully instructed until at length four of them—Kajarnak, his wife, his son, and his daughter—gave such good proof of conversion, that they were received into the Church. The rite of baptism was administered on Easter day. So powerfully was the Spirit of God manifested at this service that those who were baptized were overcome with emotion, and the Greenlanders who witnessed it were deeply affected.

But alas! within a month a dire calamity befell the little settlement and joy was turned into sorrow. A party of murderous heathen, coming from

the north, killed one of Kajarnak's brothers-in-law on the plea that he had caused the death of the ringleader's son by sorcery. They also threatened to take the life of another. This produced a state of panic, and Kajarnak's fear for his brother-in-law was so great that he finally decided that it was his duty to take him to a place of safety in the south. The missionaries pleaded with him not to go, and he himself wept bitterly over the parting, yet his fears prevailed and his party finally took their departure.

Great indeed was the sorrow of the missionaries over the loss of their converts. They well knew that many would say that tho they could baptize Greenlanders they could not make them true Christians and win them from their roving ways. Yet in the end Kajarnak's going proved a blessing. Not long after his departure twenty-one boats of Southlanders arrived with the cheering news that they had met the refugees and learned from them wonderful things about God. Before the following winter no less than nine families took up their residence near the missionaries in order to receive religious instruction, and as a result there were many conversions.

When the missionaries bade farewell to Kajarnak they never expected to see him again. But he returned the next year, bringing his family and brother-in-law with him. During his absence he had been faithful to his Lord, conducting daily devotions in his home and proclaiming Christ to the heathen.

At once he became a valued helper in the mission. When occasionally the Brethren went on visits to the heathen, taking some of the younger converts with them, he remained at

the station, conducting daily meetings for prayer and watching over the work.

But useful as was Kajarnak's life, in less than two years after his baptism God called him home. In February, 1741, he was seized with pleurisy and died after a brief illness. Great as was his suffering he bore it with patience and fortitude, and looked forward with joy to being with God.

"Don't be grieved for me," he said to his friends; "have you not often heard that believers, when they die, go to our Savior and partake of eternal joy? You know I was the first of our nation who was converted to the Savior, and now it is His will that I should be the first to go to Him. If

you remain faithful to the end, we shall meet again around the Throne of God and the Lamb."

Kajarnak's death was a great loss to the work, yet it still continued to prosper. Learning the lesson from his conversion that it is the Gospel and not the Law that melts the hearts of sinners, the brethren changed the style of their preaching and putting more emphasis on Christ and Him crucified, they found the heathen convicted of sin and gladly accepting the Savior.

Discouraging as the work was at first, the efforts of the Moravians and of Egede's successors have long since made Greenland a Christian country, the abode of a docile, civilized, God-fearing people.

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## THE FEASTS OF THE HEATHEN SHAMBALAS \*

BY MISSIONARY DUPRÉ

Some feasts of the Shambalas are known to the missionaries only by name. In the first days of our work in Usambara the natives did not understand the purposes of the white missionaries. They saw that the white man brought to them money for their labor, that he visited the sick, and that he helped as far as possible the innocent who were suffering persecution. Therefore they invited the missionary to the feasts and occasionally brought a pot of pombe to his home. But now things are changed and they try to hide as completely as possible their real life and their innermost thoughts and feelings. They have learned that the more the missionary becomes acquainted with their nature, the more the customs inherited from the fathers decay and Christianity in-

creases. The Word of God rouses the "old man" to the uttermost and gives him no rest till he finds peace in God.

The outward sign of all heathen feasts and all heathen joy is noise. For three days, almost without interruption, night and day, we heard the noise of a feast in a Bumbuli town—the deep tone of the drum, the monotonous song of the men and, now and then, the penetrating howl of the women intermingled. The Shambala must have noise, for this alone is able to overcome the sense of fear in his heart. Therefore, the Shambala sings and dances, until exhausted he secures a little rest from fear. Some years ago I traveled from New Bethel to Mati to proclaim the glad news of salvation to its inhabitants. I reached the town of Mtai. It was morning,

\* Condensed, in free translation, from *Monthly News*, from the East African Mission, by Louis Meyer.

and men and youths were still dancing. They had begun at sunset the evening before and were not yet finished, but were nearly exhausted. Their motions were mechanical, and their senses were so benumbed that they did not hear the approach of the stranger nor pay attention to his loud salutation. Later on, during the day, some of these men were lying in front of their huts as if stunned. Self-stupefaction, the purpose of all heathen feasts, had been reached successfully.

The feasts of the Shambalas are either family or kinship feasts. Of the former I have become acquainted with four, aside from the sacrificial feasts, viz: ulezi, circumcision, alama, and ndagilo.

The feast which is called ulezi, is celebrated when the young mother takes again full charge of her daily duties and only married people can participate in the celebration. To the trained ear the peculiar sound of the drums announces this feast. The three days' celebration in Bumbuli, mentioned above, was an ulezi. Once I came to Mkalite on the day of such a feast. I was able to preach in the evening and tell the heathen of the joys of the child of God, but when I had finished, the chief said to me, "Do not wonder when you hear noise and when the women pass your tent with loud screams. Be not afraid." I quieted his apprehension and slept well all night, tho the feast was celebrated close to my tent. The next morning, however, I was unable to preach to the sleepy and half-drunken people. When I spoke of this difficulty to the chief, he asked me not to be angry and not to ask for a meeting for the next morning, because all

would be full of pombe and tired again. He suggested that I start on my journey, because the feast was to last another day. I might have hindered the celebration with the help of the chief and preached another sermon, but my hitherto willing hearers would have become bitter and unwilling. Therefore I left the next morning, and did not even address the unmarried people, because I knew that their thoughts were with those who were celebrating and that they were longing for the time when they could participate in the heathen rites of the ulezi.

The feast of circumcision, like that of ulezi, is a family or kinship feast. The boys are circumcised when two, or even three years old. Women, apparently, do not participate in the excessive drinking of pombe which follows the rites of circumcision, and at this feast the sound of the drums is rarely heard.

#### Entering Manhood

Alama is the feast of the maturity of the male youth, who by it becomes a member of the circle of the men. It is celebrated every three or four years. It is degrading to the uttermost and robs its candidates of the last vestige of innocency. Boys, who have been in attendance at the missionary schools, often leave school during the alama and, if they ever return, come back completely demoralized and utterly unwilling to be influenced, until the spirit of God or severe trials stir them up and cause them to listen to the Gospel.

The alama introduces the young man to heathen immorality. It also demands severe proofs of his ability to suffer bodily injury and pain, and

unwillingness to undergo such sufferings has caused many a youth to leave the heathen village and go to the missionary station. All participants of the alama remain naked in one hut during the feast, guarded by an aged man who gives them the necessary instructions (?). When they leave the hut, they wear a bunch of grass around their hips, have their bodies smeared with white earth, and have bells on their feet. When I saw a crowd of such young men the first time, I thought that they were clowns. But I could not smile, ridiculous as was the spectacle. These crowds of young men wander through the land, with noise and singing, doing mischief, and no one hinders them.

Their food must be from rotten and moldy refuse which they gather from the garbage heaps. That is one of the tests of the alama. Another is the carrying of the futi ya zumbe; that is, the gun of the chief. They must carry a stick which contains a sap with cauterizing qualities. The stick is carried upon the bare shoulder and causes great suffering. The consequence of these tests and of the whole alama, which continues days and even weeks, is a weakening of the strength of the celebrants, from which weak men do not recover for many days. The alama closes with much drinking of pombe and free rein to fleshly lust. Now these young men are permitted to do whatsoever is permitted to a man. No longer are they forbidden to drink the much desired pombe. They are men.

Ndagilo seems to be to girls what alama is to the boys. It signifies that a girl has reached the time when she can be given in marriage. Nyan-gassa, whom I baptized in New

Bethel, told me the following story: "I married a girl of my home town, Mponde, and a child was born to us. My wife had not yet gone through the feast of ndagilo. Therefore, her father took the child and killed it, as bringing misfortune. My wife was ordered to pass through the ndagilo, but its celebration was delayed and another child was born to us. We concluded to preserve its life. I had to go on a long journey. When I returned from it, the child had been killed and my wife had been taken away. Disgusted, I came to the missionaries."

In addition to these four feasts there are others among the Shambalas which express joy of life on the completion of some task. Some of the dances and songs are disgusting and degrading.

Harvest feasts speak of the completed task. The young men have aided the chief in his maize or rice harvest. The work is finished. Now he kills a beef for a joyous meal, but, tho they know that God has given the harvest, no one remembers Him.

The feast accompanying the moving into a new hut speaks also of the joy over work finished. The moving is done in cloudy or rainy weather, for that means good luck in the land of little water. A goat is roasted over the fire in the new hut. Neighbors and friends gather outside, and when the head of the house has called upon the spirits of his ancestors, that they deliver from fire and other danger, the table is set and the feast is celebrated.

The worship of spirits and ancestors is the one great obstacle that stands in the way of the Shambalas accepting Christ and coming to the knowledge of pure spiritual joys.

# THE CHURCH AND THE CITY \*

## A. Social Conditions Confronting the Church

### 1. The growth of the city.

From 1890 to 1900, the total increase in population in the United States was 20 per cent. During the same period the population in the cities increased 37 per cent. Whereas in 1800 only 3 1-3 per cent of the population in the United States lived in the city, to-day 33 1-3 per cent live in the town.

### 2. The elements of social unrest.

Lack of a living wage. Back-breaking labor. Poor and insufficient food. Lack of leisure. Swift approach of old age. Hopeless poverty. The filthy slum. The unsanitary factory. The dismal future. The lost "ethical" soul.

### 3. The problem of the immigrant.

The 160 cities in the United States having a population of 25,000 and over contain over 50 per cent of the entire-born population of the country.

### 4. The problem of the negro.

In 38 of the largest cities in the United States during ten years, the negro population increased 38 per cent, while the white population—including immigrants—increased only 33 per cent.

### 5. The problem of the tenement.

There are 300,000 absolutely dark bedrooms in the tenements of New York City.

### 6. The problem of the child.

"The death rate of infants among the rich is not more than 8 per cent, while among the very poor it is 40 per cent."—*Dr. Drysdale*. "In a study of vital statistics in Erfurt, Germany, for a period of 20 years, it was discovered that for every 1,000 children born in working-class families, 505 die in the first year, 173 die among the middle class, and only 89 die among the higher class during the same period."—*Dr. Wolf*.

### 7. The problem of the department-store clerk.

Thousands of these young men and women in the city are compelled to live in desolate hall bedrooms.

### 8. The problem of the saloon.

Centers of corrupt political power and breeding-places of vice, but practically the only centers for workmen in their social and economic life. Nearly every trade-union in America is compelled to meet back or over a saloon.

*The introduction of labor-saving machinery on the farm drives the farm-hand to the city, while the introduction of better transportation facilities sends the city business man to the suburbs.*

## B. Social Forces Challenging the Church

### 1. Organized labor.

Invites membership regardless of race, creed or color. Americanizes the immigrant. Gives sick, out-of-work and death benefits. An influence for more temperate living. Supplies a liberal education in its meeting-halls and through the labor press. Opposes child labor. Demands a "square deal" for women in industrial life. Struggles for better sanitary conditions. Shortens the hours of labor and increases the rate of wages. Fights for universal peace.

### 2. Socialism.

World-wide in its propaganda. Possesses a literature written in the language of the people. Conducts more open-air meetings than all the churches combined. Directs training-schools for its workers. Organizes Sunday-schools in the principal industrial centers. Enlists strong forces of volunteer preachers. Has become a religion to hundreds of thousands. Most aggressive in the "down-town" fields deserted by the Church. Is utilizing many of the best principles of the Church, but claiming them as a monopoly.

### 3. Some general facts and principles.

The Church is slowly but surely losing ground in the great centers of population. Underlying the spirit of social unrest there is a deeply religious spirit among the masses. God is not dependent upon the Church for the carrying out of His plans for the redemption of the world. The Church is responsible for the spirit of social unrest, and she must finish the task which she has begun.

\* From the *Assembly Herald*.



### C. A Social Program for the Church

1. The Church must socialize her teaching and socially convert her membership.
2. The Church must study the problems of the people sympathetically.
3. The Church must stay by the people and help them solve their problems.
4. The Church must adapt herself to the needs of the people in the community.
5. The Church must raise up a company of competent leaders for the people.\*

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## THE KINGDOM AND THE DOWN-TOWN CHURCH †

BY JOSIAH STRONG, D.D., NEW YORK

President of the American Institute of Social Service

Speaking broadly, the civilizations of the past have been rural and agricultural; those of the future are to be urban and industrial. Of course, there have been great cities in the past, and it goes without saying that as long as men are fed by the fruits of the soil, there will be agricultural interests and agricultural peoples. But it is nevertheless true that there is taking place a shifting of the balance between country and city—a change of opportunities, of power, of influence. Already the cities possess that power which belongs to predominant wealth. In 1850, 56 per cent of the wealth of the United States was rural, 44 per cent urban. In forty years' time, three-fourths of the wealth was urban, one-fourth was rural. While the wealth of rural districts was increasing fourfold, the wealth of the cities increased sixteenfold. This is a commercial age. Wealth is increasing far more rapidly than population, and its power is increasing—touching every phase of life. That power belongs to the city. The power of the press is in the city. Here is the tree of the knowledge of good and evil (whose leaves are not altogether for the healing of the nations; some of them are yellow and sere)—a tree that daily sheds its leaves, which are carried as by the four winds of heaven into

every hamlet. The press molds public opinion and all that that means in a democracy.

In due time the city will have all the power which numbers signify in a democracy. As we are often told, at the beginning of the nineteenth century there were only six cities in the United States of 8,000 inhabitants or more; at the end of that century there are 517. In 1800 less than 4 per cent of our small population lived in cities. In 1900 about 33 per cent of our great population lived in cities. In England more than 70 per cent are in cities. Not many years hence more than half our population will be urban.

Many have supposed that this disproportionate growth of the city in the United States is due to the peculiar conditions of a new civilization; but a glance at Europe explodes that theory. The cities have grown there as rapidly as here. For fifty years Brussels outstript New York. While our metropolis was adding 3,000,000 to her population, London added 5,000,000 to hers. Many have supposed that this flowing tide from country to city was quite temporary and would soon ebb, but such have not studied its causes. Its principal causes are two: First, the revolution in transportation. Before the nineteenth century

\* Take the correspondence course in Applied Christianity, offered by the Department of Church and Labor. It will help you master your situation in the city. Address, 156 Fifth Avenue, New York.

† From the *Home Missionary*.

it was very difficult to supply food and fuel for a great population. Cities have always been about as large as they could well be. There has been many a famine in the city when grain was rotting on the ground only a few leagues away. Now we bring food from the other side of the globe. The steamships and the railway make it possible to feed any number of millions massed at one point. Because man is a gregarious animal there has always been a tendency among men to segregate, and the revolution in transportation has liberated this inherent tendency of human nature, so that to-day it is free to fulfil itself.

The other great cause of the disproportionate growth of the city is the revolution in industry. The application of machinery to agriculture has driven multitudes from the farm. In 1870 there was one man engaged in farming for every seventeen acres cultivated. In 1890 there was one engaged in farming for every twenty-six acres cultivated. The improvement in machinery during these twenty years alone drove 4,430,000 men, plus their families, off from the soil.

Again, the springing up of manufactures in the city, creating a great demand for labor, has stimulated this movement. Thus the causes which have created this disproportionate growth of the cities are permanent causes. Statistics show that for sixty years a steadily decreasing percentage of our population has been engaged in agriculture, and a steadily increasing percentage has been engaged in the mechanical and fine arts. These arts are prosecuted in the city. That means the disproportionate growth of the city. And this tendency of the past sixty years is to continue. This is quite in harmony with the well-known economic law called Engel's Law. According to this law, as the income of the family increases, that proportion of its budget devoted to food steadily decreases. Observe, I

do not say that the amount, but the proportion, decreases. A man with an income of \$100,000 does not eat one hundred times as much as a man whose income is \$1,000, nor can he spend one hundred times as much on his table; but he can spend one hundred times as much on houses and grounds, on furniture and pictures, on art and dress, on jewels and ornaments. That is to say, there is a necessary limit to the amount of food that the world can consume. There is no limit, except that of purse, to the consumption of the products of the mechanical and fine arts. Hence, as the world grows richer, a steadily decreasing proportion of the world's population will subsist by providing food; and a steadily increasing proportion will gain their livelihood by the mechanical and fine arts, which are prosecuted in the city; which means the continued disproportionate growth of the city.

Some people imagine that the many uncomfortable features of farm life drive the young men from the farm, and that if we could only make country living delightful, we might reverse this tide and cause it to flow from the city back to the country. There are thousands of people to-day living underground, not because they prefer the smut and the dark and the danger of the coalmine to the green earth and God's blue sky, but because there is a demand for coal; and the number who live underground in this kind of life will be determined, whether it increases or decreases, by the increase or decrease of the demand for coal. Here is another economic law. The comfort or discomfort of an occupation does not determine the number who engage in it, but the kind of people who engage in it. The disproportionate growth of the city is not a temporary phenomena; it must necessarily continue. When the world's demand for food is supplied, the farming population can increase only in proportion as the world's

population increases; whereas the population sustaining itself by the mechanical and fine arts will increase as the world's population increases.

All this means that we can not evade the problems of the city. Many are trying to do it. "Back to the soil!" is a common and a fallacious cry. If we could take 100,000 men out of the slums and set them on the land and then make them successful, their success would be at the expense of 100,000 other men whom they would drive from the soil into the city. We should not thereby take one step toward the solution of the problem of the city. This problem must be faced, and the sooner we face it, the sooner we shall solve it and adjust ourselves to the new conditions of the new civilization.

We have glanced at the inevitable problem of the city. Spend a moment in considering its complexities, its magnitude, its urgency. In cities we find a heterogeneous population. In every one of our large cities there are the representatives of at least fifty different countries. In New York there are sixty-six different languages spoken. Whatever burden immigration places on our civilization is more than three times as great in the city as in the country at large. As our Irish friends might say: Many of our best Americans were not born in their native land! They are Americans by choice; most of us are Americans by accident; and many a foreigner who has become an American puts us to shame by his patriotism. Let me repeat to you a few words from a letter which I read. That letter was written by a young man who came to this country young enough to get the advantages of our public schools and then took a course in Columbia University. After graduation he wrote: "I am now at the age of twenty-one a free American citizen, and I have but one great desire in life, and that is to do something for

my fellow men, so that when I am called to leave the world I may leave it a bit the better." That young man was a Russian Jew, and that Russian was a better American, that Jew was a better Christian, than many a descendant of the Pilgrim Fathers who is living a selfish life. Here is splendid raw material, but it must be Americanized. If we do not Americanize the foreigners in our cities, they will foreignize our civilization.

In the city the problem of poverty is accentuated. As a rule, the greater the city, the more desperate is the poverty. In the city the problem of vice and crime is emphasized. For in a given city population there are more crime and vice than in the same population in the country districts. In the city the problem of popular discontent is emphasized. There Dives and Lazarus stand face to face. There we find the *emui* of surfeit and the desperation of starvation. It is in the city that we find the opportunity for destruction, for there wealth is piled story upon story. Neither sulfur, nor saltpeter, nor charcoal, taken separately, is explosive, but combined they make gunpowder. Opportunity for destruction where there is no temptation is not dangerous; poverty is not revolutionary when it is governed by conscience. Vice and crime are not revolutionary when they are quite comfortable, but wickedness and wretchedness and opportunity combined make social dynamite of which the magazine is the city slum, awaiting only a casual spark to burst into terrific destruction.

#### The Church Problem

Evidently our cities are the tainted spots in our civilization. The Church and the home are the two great conserving institutions of society. Are they growing proportionately with the city's growth. The churches are falling far behind the growth of the population of our cities. As cities grow larger the proportion of homes

decreases, while the hotel and restaurant population increases. The majority of men on the farms own their homes. When you come to cities the size of Boston, only 18 per cent own their homes. In Manhattan, only 6 per cent own their homes.

Here is the problem of the kingdom, so far as the city is concerned. It is to save the city by bringing men into harmony with the laws of God, physical, mental, moral and social, as well as spiritual. When men everywhere are thus brought into harmony with God, the kingdom will have come. The kingdom can not come without the salvation of the city. Here, then, is a great evangelistic problem of the twentieth century: saving the city. I believe that for the solution of that problem the old method of evangelism is quite unequal. If Mr. Moody could again clothe himself with flesh and undertake our problem of city evangelization, and if he should speak to 1,000 different souls every night of the year, never taking a vacation, it would be eighty years before he could get around once, and then the city population would have increased 200 or 300 per cent, and there would be two or three times as many who had not heard his message as when he began. If we could have twenty Moodys and they spoke to 20,000 different souls every night in the year, and if the cities could and would arrest their growth, then our city population might hear the Gospel message once in four years.

In the city to-day, especially the down-town portions of the city, are multitudes wholly uninstructed, while other multitudes have been misinstructed. They have no knowledge of Christian truth. To what purpose does a man come and deliver his message for a week or two? The whole conception of life of these people must be transformed. That can be done only by long, persistent, daily living contact with them. It is a far easier thing for a church to hire an evangelist for a few weeks,

let him move on, and then lapse into their accustomed inactivity, than it is for a church, day after day, week after week, year after year, to live in vital touch with the multitude, giving them new conceptions of life. We need not more evangelists, but more evangelistic churches, more pastors, more laymen who are burning with evangelistic fervor; burning with the love of humanity.

I believe that an institutional, or the socialized Christian Church, is needed for the salvation of the down-town city, but it must be adequately equipped. Such churches cost much more than the old family church. Are we to provide the means?

I believe, with all my heart, that the Kingdom of God is coming in the world. I believe that we can, with God's help, solve the problem of the city if we will but open our eyes to recognize it and open our hearts and hands to meet it. I believe that we have the guarantee of God's Book that the city is to be saved. Turn to the beginning of it; there we see man in a garden. It is a vision of perfect beauty, perfect simplicity, perfect innocence, of un-fallen because of untried virtue. We turn to the closing pages of this Book, and again we see a picture of man perfected. In prophetic vision we behold not the beauty of innocence, but the beauty of holiness; not the insecure peace of virtue untried, but the established peace of virtue victorious. In this first picture we see individualistic man; in this last picture we see socialized man. In the first, un-fallen man sustains right relations to His Maker; in the last, redeemed man has come into right relations with God and with his fellows. The perfected crown of civilization, the full coming of the kingdom of God in the earth, is typified by a city, a holy city, into which shall enter nothing unclean or that maketh a lie. Paradise lost was a garden; Paradise regained will be a city.

## THE NATIONAL FLORENCE CRITTENTON MISSIONS \*

BY ALLAN SUTHERLAND, PHILADELPHIA, PA.

Twenty-eight years ago the prominent wholesale druggist, Charles N. Crittenton, of New York City, lost through death his little daughter, Florence. Mr. Crittenton's grief was almost unbearable, but he finally became reconciled by determining to live such a life as would insure his again meeting his little daughter in the Father's House.

One night he accompanied a missionary into the slums and visited saloons, in which there were drinking, blaspheming and gambling, and where they found two young girls, whom they exhorted to lead better lives, and to whom they said in parting, "God bless you; go and sin no more." But as Mr. Crittenton was going home the practical questions arose in his mind: Where are they going? Where can they go? What doors are open to them except those that lead to sin and vice?

The result was the opening in 1883 of the first "Florence Home," 31 and 33 Bleecker street, New York, from which there have sprung fifty-three other homes in different cities throughout the United States, as well as one in Tokyo, Japan. Here any unfortunate girl-mother may come and find a home and friends.

The first girl to enter the first Florence Mission was one of the girls to whom Mr. Crittenton talked on the night that he visited the slums with the missionary. The girl was Nellie Conroy, sold into sin at the age of twelve years by a drunken mother, and who sank deeper and deeper, until Mr. Crittenton found her in a den of vice in Baxter street, New York. She was converted in the Florence Home and lived there happily for two years until her death.

Mr. Crittenton was not the man to be content with any but a large enterprise. The same energy and ability which had made him successful in business was carried into his

new field of work. The poor country boy, had, through his own efforts, won a fortune before middle life, and from a small beginning built up a large wholesale business. He had achieved the summit of his ambition when the blow fell that changed his life.

Four years he spent in night missionary work in the slums, then his health became so broken that his physician ordered him abroad. But even his vacation trip he made a part of his new work. On his travels he visited all the large cities to study the condition of the outcasts. He wished to investigate any movement that had been put on foot for the betterment of their condition, but in all his tour he found not one saving agency. It was with a renewed determination to carry on the memorial to his little daughter that he returned home. The next three years he spent on the Pacific Coast, building homes in San Francisco, Los Angeles and San José. Then he visited many parts of the United States, carrying his charitable system into the large cities. Everywhere he became known as the friend of unfortunate girls and women.

The income even of a millionaire has its limits, and some attempt was made to render the homes self-supporting, but on account of the large number of children and invalids to be cared for, this was found impossible. The burden of expense had been borne almost entirely by Mr. Crittenton. As the work grew it became apparent that he must rest at the point he had reached or call on the public for aid. His first effort was to reduce his own expenses to a minimum. His own railway fare and that of his assistant had been a large item of expense, so he decided to buy a private car, which would be at once his home and a headquarters for his work. The railroad mana-

\* From the *Record of Christian Work*. The recent death of the founder of this mission gives special interest to this noble work.—EDITORS.

gers gladly passed him over their lines, and the money thus saved was devoted to building new missions.

About six years ago the homes were consolidated into a national organization to perpetuate and increase the efficacy of the work. The United States Government became interested and granted a government charter and an appropriation.

The government of the homes is liberal in character. There are no bolts or bars. The doors stand open day and night to receive any friendless girl or woman, no matter who or what she is. They come of their own free will, and love is the only influence used to win them. More than sixty per cent of the women who enter are reformed and start out in life anew, some as clerks and shop-girls, many as trained servants.

With a daily average of 3,000 girls and 600 babies to be clothed and fed already, the movement is still being pushed forward. The work has come to be better known, and the public at large has helped more largely for its support.

Many of the homes are supplied with all their provisions by commission merchants. Large furniture houses have fitted others throughout. Even the telegraph companies are not behind in giving aid. More than three hundred dollars' worth of dispatches are passed free over their lines each year.

#### **Methods Employed and Results**

The question is often asked, "How do these girls learn of your home?" Among other special efforts made, the matrons at the different railroad stations are asked to be on the lookout for any young girl who appears to be friendless and homeless, and who would therefore be apt to fall into bad hands, and invite such to come to the home. Thus often a good work is accomplished in saving girls from ruin. The police officers also know of the Florence Homes, and they often direct girls in their trouble to this place of refuge.

An appeal is always made to the higher instincts of these betrayed girls by surrounding them with home influences. In every human heart there is a germ of good, altho it may be thickly incrustated with evil, but faithful, persistent searching will reveal it. Daily Bible reading and prayer service are held in which each girl takes a part. "An idle brain is the devil's workshop." Work, therefore, forms the all-important part of life with the girls who are trained in such lines of work as will enable them to respectably support themselves and babies. Every girl serves a term of three months each in the laundry, kitchen, sewing-room and nursery.

The results are most encouraging. Often a girl remains in the home a year or eighteen months. She generally realizes that life is duty, and leaves to "put her shoulder to the wheel," to work out her own destiny. A great many girls who have gone from these homes have married and become loyal wives, and are now contributing to the funds of the home that reclaimed them. Some of the girls are occupying positions as stenographers and typewriters, others have positions as teachers, and a large number as nursery girls, and general servants. Those who are mothers take care of their children by boarding them with friends. In many instances parents who had closed their hearts and doors against their misguided daughters, have, after learning through the matron of the Florence Home that their daughter was struggling to make an honest living for her child, taken both baby and daughter into their own homes.

Many instances encourage the workers to believe firmly that these results of human happiness, purity and usefulness in place of misery, degradation and vice, must meet with the divine approval and win the divine benediction. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

## EDITORIALS

### HOW TO HELP

The twentieth-century missionary movement is loudly calling for cooperation. How can it best be given? An invading foe fears two things: First, anything that strengthens the other side; second, anything that weakens its own. To increase the enemy's power of resistance and persistence is to throw chances in his favor; to decrease defensive and aggressive resources on our own side is as effectually to help the other party—our antagonists. Just now there are six things that the times demand: Information as to the whole situation; personal, individual sense of responsibility; cooperation in prayer, giving, and, so far as possible, direct effort; organization that is complete, universal and effective; consecration of secular affairs as part of a sacred service; multiplication of gratuitous reading along missionary lines, and the simplifying of all machinery, that power may not be lost in mechanism.

Some one asks, "What can be done by friends of the old Gospel to help the situation?" Three possible policies offer themselves for adoption—the policy of inaction, the policy of conciliation, and the policy of aggression.

1. *Inaction.* The Gamaliels say, "Let these men alone. Take no notice of what the perverts say or do; but go forward praying and preaching and publishing the old Gospel truths without reference to the new contradictions." This is for the time, of course, the least troublesome course.

2. *Conciliation.* Its friends believe in the winning power of kindness, smiles, hearty handshakes, and loving words. They call the crowd dear brethren. They praise their sincerity, love of the truth, eloquence, with trumpets, and condemn their errors with bated and apologetic breath. They say as many good things of them as possible and as few evil. They yield to them as much as possible, and something more, out of generosity and largeness of heart. They make no offensive distinctions between the most radical and the most orthodox in

social life, in conventions, and in the matter of ministerial exchanges: indeed, in the largeness of their conciliation are foremost in helping the most noted offenders to places of honor and trust as professors, presidents, lecturers, managers of church boards, and even framers of creeds.

3. *Aggression.* Its friends maintain that both of the foregoing policies are untrue to faith, misrepresent the gravity of the situation, are in the last degree misleading and harmful to the public, and are indeed contrary to the plain instructions of the Scriptures. The aggressive spirit is needed.

### PRAYER FOR THE EDINBURGH CONFERENCE—THE GREAT TOPICS TO BE CONSIDERED

No one can read the history of missions without being stirred by the many and marvelous answers to prayer. Whatever a man's theory may be, the facts are indisputable that God bids us pray and that He answers the united prayers of His people.

This year there is to be held in Edinburgh, Scotland, the great World Missionary Conference. There will gather the missionary thinkers and workers from all over the world. Those who shape the missionary policy of the Church will be in conference for ten days. It would be difficult to overstate the importance and possibilities of this meeting. How important it is that Christians everywhere unite in earnest prayer that these men and women may be rightly guided both in the preparation of their papers and in the discussions that follow their presentation.

*First:* The whole world is to be brought into view showing the present conditions and needs, the land yet to be possessed and the great tasks before the Church.

*Second:* The condition and possibilities of the native church are to be reviewed—the organization, discipline, education, employment and spiritual fruitfulness of the native Christians.

No more important topic could be brought forward for these are the people who must be the means of evangelizing their own people.

*Third:* Educational missions are certain to have a large part in future missionary work. Some have been inclined to omit them in favor of only evangelistic effort, but the results of school and college work are too great to be ignored. There is, however, a need for vastly more spiritual purpose and power in educational missions.

*Fourth:* The relation of Christianity to non-Christian religions is a vast and important topic. How fully must converts cast loose from their old habits and beliefs? How large is the modicum of truth in non-Christian religions which can be used in turning men to God and salvation through Christ? The theology of the future native church may be greatly influenced by the findings of this commission.

*Fifth:* The preparation of missionaries. Shall all be sent who apply or must there be a rigid sifting on physical, moral and theological grounds? How important it is that the men and women who are to be the great ambassadors of the Kingdom of God in foreign lands shall be adequately trained and fitted to present the cause of the King of kings! There must be practical suggestions for the realization of Christian ideals of leadership.

*Sixth:* The home church and missions. There are men and women enough, there is money enough, there is intelligence enough and there is spiritual power enough to evangelize the world in this generation. How is the Church to be aroused to a fuller sense of responsibility? How are the young people to be trained? What is the most effective use of literature? There is need of a vast amount of earnest prayer that the Church at home shall have the right ideals and the self-sacrificing spirit of Christ, her Lord.

*Seventh:* What shall be the at-

titude of missionaries toward their own and the native governments? How pressing is this problem in times of riot and massacre! Shall the missionaries claim protection or suffer persecution? Shall they see their native friends endure all kinds of injustice and barbarity or shall they be a temporal as well as a spiritual force in the lands where they labor. What importance these questions assume in lands like Turkey, Persia, Korea, China and the Kongo!

*Eighth:* The question of cooperation and the promotion of union ought to be discust in a way to bring results. Already the churches in the mission fields are uniting and there is a spirit of cooperation in the home church as well. Christian Endeavor, Y. M. C. A., student and other young people's movements and conferences have brought Christians nearer together. True church union, if not unity, might increase the power of the Christian Church tenfold. Territory might be redivided, with great economy of labor and money. Here is a topic which alone would be worthy of a world conference and the united prayer of Christendom. The oneness for which Christ prayed has not yet been achieved.

#### THE WORLD GROWING LARGER

W. Muller, in "Lose Hefte," says, strikingly, "We usually say, 'The world grows smaller every day,' because we think only of the distances diminishing rapidly on account of quicker means of communication and commerce in our day. It would be far more exact to say, 'The world grows larger every day.' Missionaries in heathen countries and in centrally located places are often overwhelmed by the impression of the numerical superiority of the multitudes they are facing. India to-day contains about 300,000,000 inhabitants. Fifty years ago they were estimated at 150,000,000. Within a half-century the number of heathen and Mohammedans in India has been almost doubled. Truly one is tempted to ex-



claim, 'We are getting farther away from our goal.' The increase must be similarly large throughout the world in spite of wars, famines, pestilences, and plagues.

"What are the increases in Christian congregations of natives, tho it is actually greater than 50 per cent, the small additions to our missionary staffs, and the increase—a little larger than that of missionaries—of native helpers, pastors, catechists, teachers, and colporteurs, when we compare them with the immense numerical increase of heathenism and Islam? In spite of all that has been done during the past century of missionary activity, we are only at the beginning of the work. Christendom must come to a deeper realization of her great duty and must be made willing to fulfil it far more earnestly before she can reach the goal and plant the cross of Christ upon the golden cupolas of the great pagodas and upon the ramparts of the slender minarets!

The situation is, however, far from discouraging, for the percentage of heathen and Christian in foreign lands is constantly diminishing, the native churches are becoming self-extending and Christians at home are awaking to their responsibility.

#### THE GROWTH OF CHRISTIANITY

The historian, Turner, in his "Sacred History of the World," gives in round numbers an estimate of the expansion of the Christian community, according to centuries, from the first to the eighteenth as follows: 500,000 adherents, then two million, five, ten, fifteen, twenty, twenty-four, thirty, forty, fifty, seventy, eighty, seventy-five (thirteenth century), and again eighty, a hundred, a hundred and twenty-five, a hundred and fifty-five, and finally, two hundred million. It is plain that these numerical estimates are wholly untrustworthy, for we have almost no data on which to build them safely. It is difficult to understand on what authority he drops five million in the thirteenth century, to add it again the fourteenth, making the

number of adherents the same in the fourteenth as in the twelfth.

M. Fournier de Flaix, after a very elaborate inquiry and investigation, estimates the number of Christians now living at 477,080,158. Probably he would estimate the number for the nineteenth century at 300,000,000.

His classification of the world's other religions is interesting, and probably approaches correctness, as follows:

Hinduism .....	190,000,000
Buddhism .....	147,000,000
Confucianism .....	256,000,000
Shintoism .....	24,000,000
Judaism .....	7,186,000
Taoism .....	43,000,000
Mohammedanism .....	175,000,000
Polytheism (many gods)....	117,618,669

This would make the entire population of the globe somewhat over 1,422,000,000, with Christian adherents outnumbering any other faith and nearly double even the largest of the others.

There is always risk in too much dependence on mere numbers. But there is no doubt that this growth of the nominal body of Christian adherents has been more rapid since the century of modern missions began. A hundred years ago there were not 150 missionaries in all heathendom. In 1895 it was estimated that there were 12,000 missionary stations, with 11,000 missionaries and a body of 40,000 native helpers, and the number is now very much increased.

The greatest triumphs have been in the Islands of the Sea, more than 300 of which have been evangelized within some 80 years, and some of them not having a heathen left. The China Inland Mission, begun in 1865, has now, at 210 stations, 928 missionaries. Since the beginning over 30,000 Chinese converts have been welcomed to fellowship, of whom over two-thirds survive, and during the last reported year 2,500 were added.

It is said that, of the 380 members of the Japanese Parliament, 4 per cent are Christians, and that of the people 45 per cent are under Christian influence. The Christian members

of parliament are also men of great influence and prestige in their own country.

#### MISSIONARIES AND POLITICS IN KOREA

It is one of the cardinal principles of Protestant missionary societies that their missionaries must not engage in political disputes or take sides in national controversies in the lands where they labor. Almost without exception the foreign missionaries adhere to this principle, even at the risk of being greatly misunderstood by their native friends and converts.

In Korea the missionaries have been placed in a particularly trying situation. Japan, without any manifest right, has stepped in to take over the control of Korean national and international affairs. The conditions they found were undoubtedly corrupt. Officials were ignorant, weak and unjust. There seemed little hope for reformation from the inside, by the native rulers. Japan was impatient and made a way to gain control of the government. With the advent of Japanese soldiers came cruelty and oppression toward many innocent Koreans. Property was confiscated, women were abused, men were compelled to work and were beaten unjustly. Even the homes of native Christians were sometimes demanded for the soldiers' immoral purposes. The Korean Christians cried out to their missionary teachers. The hearts of these noble men and women were stirred by the scenes they witnessed. What could they do? They must not advise resistance or they would be accused of political plots; inaction seemed weak and heartless. Nevertheless, the missionaries have resolutely refrained from political intrigue and have not taken sides against the Japanese—however strong their sympathies may have been. They have counseled the native Christians to be law-abiding and without reproach and to suffer for well-doing rather than for evil-doing. It is safe to say that, but for the missionaries, Japan would

have a tenfold more difficult task in Korea.

It is true that Mr. Homer B. Hurlburt, formerly of Korea but not connected with any missionary society, has been an adviser to the Korean Government and has endeavored to interest the American Government in seeing justice done to the Hermit Nation. It is not true, however, that he has ever advised armed resistance or bloodshed. He knows well that it would be useless if not wrong. Dr. H. G. Underwood, when in America, consistently refrained from any public utterance on the Japanese occupation of Korea. He has only recently returned to Seoul, and the story is therefore wholly without foundation, as printed in Japanese papers, that he has had anything to do with stirring up anti-Japanese sentiment or is in the most remote way responsible for the assassination of Marquis Ito. Dr. Underwood is a Christian statesman; and, with the other missionaries, is busied with the spiritual regeneration of the Koreans, and does not interfere in the political affairs.

#### THE STATISTICAL TABLES

A correspondent kindly calls attention to an error in the statistical tables published in January, confined to a single figure, but which robs the Presbyterian Church of no less than 20,000 communicants! The lamentable slip was made in copying the report forwarded from the New York office, in which the first figure of 96,801, being somewhat indistinct, was mistaken for a 7 and so the communicants were reported as numbering only 76,801. This also changes the totals for America and for the world. In this connection it may fittingly be said: The evidence is abundant that the statistical tables are closely scanned and highly appreciated by not a few; and thereby the determination is strengthened to keep errors at a minimum, and in every way possible make the figures increasingly valuable.

A typographical error also took ten millions from the amount given to

foreign missions in the past year. The figures should read \$11,317,407. It will be noticed that this is \$1,250,000 more than was given last year. All honor to the Laymen's Movement!

#### THE C. M. S. IN EAST AFRICA

We have the following correction from the Bishop of Uganda, British East Africa, dated October 19, 1909. He says:

In *The Missionary World* for September there is an extract from a letter of Mr. Hurlburt's (of the Africa Inland Mission), in which he says that we have abandoned our advance westward owing to the obstruction of the Belgian Government. This is quite a misapprehension. We are still at work with our native agents on the western side of Albert Lake, and have lately made a formal application, or rather a renewed application to the Belgian Government for a site in the Isumu district of the Kongo Free State. We have never wavered in our determination to go forward into the Kongo. Our station at Mbosa, on the north of Ruwonzori, is about the most promising of all our stations north of Uganda, and it is our great hope to advance thence both northward and westward.

There seemed to be some misapprehension as to what our position really was and what our prospects are. Our station at Toro is a very strong one, and is so maintained with the object of its service as a base for our advance inland.

(Signed) ALFRED R. TUCKER,  
Bishop of Uganda.

P. S.—The district pointed out by Mr. Hurlburt, on the map, and which was either on or in close proximity to the French Kongo, and which I suggested might be found to be within the area assigned by the Sudan Government to the Austrian branch of the Roman Church, is beyond our sphere.—A. R. T.

#### THE LOUDON CONVENTION

By some oversight, which it is difficult to understand, the Loudon convention mentioned on page 5 of our January number was referred to as belonging to the South Africa Dutch Reformed Mission. The Dutch field lies to the south of the field of the United Free Church Mission, to which the Loudon station belongs. The convention referred to was not the annual convention of the mission, but of a

*single station*, under the care of Rev. Donald Fraser, of the U. F. Church. The gathering of such a multitude and so many baptisms in connection with a single mission-station make that Loudon convention remarkable.

#### A JAPANESE VIEW OF LIQUOR LICENSE

This was too good to be passed *by*, it must be passed *on*:

An officer from Japan, visiting America, one day, while looking about a big city, saw a man stop a milk wagon.

"Is he going to arrest the man?" he asked.

"No," was the answer; "he must see that the milk sold by this man is pure, with no water or chalk mixed with it."

"Would chalk or water poison the milk?"

"No; but people want pure milk if they pay for it."

Passing a whisky saloon, a man staggered out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?"

"He is full of bad whisky."

"Is it poison?"

"Yes; a deadly poison," was the answer.

"Do you watch the selling of whisky as you do the milk?" asked the Japanese.

"No."

At the markets they found a man looking at the meat to see if it was healthy.

"I can't understand your country," said the Japanese. "You watch the meat and the milk, and let men sell whisky as much as they please."

#### FIFTY YEARS OF ANSWERED PRAYER

In response to a request the publishers have reprinted the article from our January number, and are able to supply it in pamphlet form at 2 cents each, or \$1.00 per hundred copies. Bishop C. C. Penick has already ordered 500 copies for distribution.

# GENERAL MISSIONARY INTELLIGENCE

## AMERICA

### The Laymen's Movement and Christian Unity

Speaking of the series of conferences now in progress, *The Churchman* says:

The divisions of the non-Christian world will force the conference to realize the ineffectiveness of the Christian world and the incubus imposed by the sin of its divisions. There must also come the positive assurance that there is such a thing as a common Christian view of God and the world, a common Christian ideal of character, a Christian Gospel and a Christian hope, all appearing as concordant and harmonizing parts of a common faith, to which only a united body can bear witness in the visible course of this world and the actualities of common social life. The details of reunion will, it is true, not be on the agenda papers of the conference. But the need of reunion and the mighty appeal to Christians to find some permanent way of following Christ without violating His precepts; that they must be one with one another in order to be one with Him, will fill the atmosphere of the conference. The gathering together of such a conference must of itself powerfully contribute to the healing of the divisions of Christendom.

*The Interior* speaks thus of the Laymen's Movement:

The first two months of this greatest series of missionary meetings yet seen in Christendom have been an unprecedented success. For thoroughness of organization and business-like system in management, no church undertaking ever before inaugurated in this country has approximated this comprehensive enterprise. There has not been one failure among the score of conventions thus far held. Everywhere the theme of missions has taken hold of the men of the churches as no other religious subject has lately gripped them. With all the enthusiasm engendered, however, there has prevailed sanity and care. The advances of giving determined on have in no case been beyond the goal of a reasonable effort, usually from 75 to 100 per cent increase. And in every place immediate canvasses for subscriptions have brought in gifts generously justifying the aim adopted.

Under the inspiration gathered at the recent convention of Student Volunteers, Mr. A. E. Marling, one of the leading business men of New York City, told the business men of Brooklyn that he had seen at Rochester the youth of the colleges volun-

teering for mission service, and he wanted to form a syndicate of business men who would supply the funds to send them. The proposition was applauded to the echo, as was the further suggestion that business men of large earning capacity, who were retiring on a competence in middle life, should remain in the harness one or two years longer "for Jesus' sake," and give all the earnings of those years to extend His kingdom—a proposition most sane as well as most Christian. Religion and business would thus be closely linked together.

These six statements of fact, taken from a single issue of *Men and Missions*, give some indication of how the laymen are undertaking to do things for the furtherance of the kingdom:

Twelve different communions are at work canvassing their members in Baltimore.

The Episcopalians of Philadelphia have a committee of twenty-five laymen at work.

Eighty-two laymen made addresses in eighty-two churches in Indianapolis on a single Sunday.

Fifty-six churches have appointed active missionary committees. In nearly every one of them an every-member campaign is under way.

After rounding out the canvass at Petersburg and Richmond, the men of those cities are planning to carry the campaign into every city and town in the State.

### Lincoln Memorial University Burned

A sad loss has come to the Lincoln Memorial University, located at Cumberland Gap, Tennessee, in the destruction of the main building, Grant-Lee Hall. This university is about ten years old, having been founded for the purpose of giving a good practical education to the mountaineer youth of the South. General O. O. Howard was its founder and was much interested in the institution, giving practically all his time in later years to the securing of financial support. Besides the building and furnishings, the three printing-presses, the work-shop and

tools were also destroyed. Now is the time for friends to rally to the aid of this institution.

#### **Sins Against Immigrants**

Says Prof. A. E. Steiner in his recently published *The Immigrant Tide*:

The Scotch-Irish of Pittsburg are not a conspicuous example of good citizenship for the Italians; the Germans of Reading and Lancaster have no overplus of civic righteousness to give the Slavs; the Quakers of Philadelphia have not been moved by the Spirit to teach the Jews how to govern a city righteously; the Yankees of Connecticut and Rhode Island have not ruled their States in such a manner that the crude Lithuanian or the Greek could in all cases follow their example; nor are the Irish of New York in a position to throw stones at the other races.

#### **An Ex-Jesuit in America**

The former learned Jesuit priest, Rev. Giorgio Bartoli, D.D., of Italy, who recently united with the Waldensian Church, has now come to New York with Dr. Muston, president of the Waldensian Board of Evangelization. Dr. Bartoli is one of Italy's most learned men, and has come to have a clear conception of the Gospel to Christ. He has lately published a book entitled "The Primitive Church," which explains why he left the Roman Catholic Church and the Jesuit order, of which he had been a member for 27 years. He comes to America to give new interest in the noble Waldensian Church, and to bring further cooperation in the evangelization of Italy. For further information write to Mrs. R. A. Dorman, 28 West 69th Street, New York.

#### **How to Make True Americans**

Booker T. Washington continues to be a most effective pleader for his race. At a recent meeting in Henry Ward Beecher's old church he used this striking language and metaphor:

When I was a boy I was the champion fighter of my town. I used to love to hold the boys down in the ditch and hear them yell. When I grew older I found that I could not hold another boy down in the ditch without staying down in the ditch with him. Nor can any race

hold another down in the ditch without staying down in the ditch with it.

In another part of his address he said:

Liberty is not a bequest, but a conquest. Men are freed by truth. Emancipation proclamations by governments do not free slaves of any kind. But they go a good way toward preparing them for mental liberty. We will never get true Americans until their brains, their hearts and their hands are educated simultaneously.

#### **Another World Convention**

The program for the World's Sixth Sunday-school Convention, to be held in Washington, May 19-24, is about completed, and will probably be the greatest Sunday-school program ever compiled, since no gathering of Christian workers has such a large constituency as the World's Sunday-school Association. The Sunday during the convention, May 22, will be known as World's Sunday-school Day, and will be fittingly observed in every country on the globe and in the islands of the seas. A special opening service for the use of the Sunday-schools throughout all the earth is now in course of preparation. This opening exercise or special service will be arranged to occupy just fifteen minutes at the opening of the Sunday-school session on that day; it will be printed in more than 50 languages and in quantities reaching into the many millions of copies.

#### **A Missionary Pilgrimage**

Following the World Missionary Conference in Edinburgh next June a party of Americans are to cruise in the Mediterranean to visit American colleges, missions and hospitals in the Near East. They will use the steam-yacht *Athena* to visit Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut and Cairo in Egypt. The party will have sufficient leisure to enjoy the art of Greece, the inspiration of the Holy Land and the Egyptian temples up the Nile. Professor Harlan P. Beach, of Yale, will lead the

missionary thought of the whole trip. Before the missionary cruise, the group will attend the Edinburgh conference, and the Passion Play at Oberammergau. The itinerary and program have been planned by a large committee of missionary board secretaries.

#### **The Bible Feared and Hated**

Says the *Bible Society Record*:

One of our colporteurs in Mexico, Encarnacion Martinez, made a trip lately, visiting the little ranches and big *haciendas*, offering for sale the Word of Life. When he reached the Hacienda de Pardo he found great opposition to the entrance of the Word. One of the bosses asked to be shown some Bibles, and bought a seventy-five cent one. He then took his knife from his pocket and proceeded to cut the precious book to pieces. He then called our brother into a room and said, "Look here." There were fully two dozen copies of Bibles and New Testaments that had been taken away from the people who had bought them. "These," said he, "will be burned upon the next visit of the priest." This happened last week only, less than 40 miles from Mexico City.

#### **The Negro: His Present and Future**

A national conference has been held in New York to discuss the position and prospects of the black man in the United States. Several eminent men, lifelong friends of the negro, had refused to sign the call and were of the opinion that the conference might do more harm than good; but others, men and women of sober judgment, thought the conference opportune, and it was held. Some of the sessions were stormy and much friction occurred, yet the conference as a whole was a success. The resolutions adopted demand the enforcement of the constitution and the laws protective of the negro's rights and opportunities, protest against backward steps either in politics or in industry, and urge earnest efforts in behalf of the black men in those States where discrimination is practised or threatened. The best result of the conference is the decision to create a national committee of forty citizens for the purpose of organizing a large body

for studying the legal and political questions that just now concern the negro, defending or instituting suits in the courts to test the validity of statutes or ordinances objectionable to him, investigating lynchings and keeping accurate records of crimes by or against negroes, and of promoting in various ways their education and welfare. Such a committee should be able to help the negro precisely in the directions where all agree that he most needs help, namely, in industrial and moral training—thrift, skill, and capital, manliness, and virtue.

#### **South America the Forlorn**

Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, has been on a visit of six months' duration to South American countries to study opportunities and conditions with respect to mission work. He visited Brazil, Chili, Uruguay, the Argentine, Peru, Bolivia and Colombia. Mr. Speer found the student bodies in the educational centers far behind those of Japan and India in educational development and in moral ideals. Half the population of Chili and 85 per cent in some of the other countries are unable to read and write. From one-fourth to one-half of all the people of the continent official reports show are born out of wedlock. Mr. Speer pronounces South America a missionary field indeed, despite the fact that the World Missionary Conference in Edinburgh next year is disposed to rule out of its consideration the fields now occupied by Roman Catholics.

#### **Work Among Women in Buenos Ayres**

The Y. W. C. A. has sent two secretaries to Buenos Ayres, Argentine Republic, to aid in the upbuilding of association work in that great, cosmopolitan, and very wicked city, where women generally are looked down upon and all efforts for amelioration of their moral or material condition are held in contempt. In 1905 a branch Y. W. C. A. was organized by Mrs. Neeley, wife of the M. E. Bishop, whose diocese used to be in

Buenos Ayres, and other good women of different nationalities. In the four years of its existence the association has done noble work and developed a boarding department, down-town lunch-rooms, classes in sewing and in Bible instruction, and classes in Spanish and English. Preeminently, however, does it give its thought to preventive work among young women and girls, for the white slave traffic is flourishing in Buenos Ayres to a terrifying extent, and pitfalls and snares are laid for girls and young women which are almost beyond the conception of North American women.

## EUROPE

### Rival Scotch Churches in Conference

The 9th of November, 1909, has become an historic date in the ecclesiastical history of Scotland. On that day was held the first meeting of the two committees appointed by the general assemblies of our own Church and of the Church of Scotland to enter into unrestricted conference on the ecclesiastical situation and the main causes of the separation between the two churches.

It is important that the purpose of the conference should be clearly understood. It is not to attempt the adjustment of a plan of union. Neither assembly has yet ventured to affirm that the way is open for union. But the significant fact is that the two churches, while fully conscious of all the difficulties involved, especially in the acceptance by the one and the declination by the other of a civil establishment, have entered into what both desire to be the fullest and frankest conference in all brotherliness upon the causes which separate them. That great fact is evidence of a common conviction of loss and hindrance to the cause of Christ in Scotland occasioned by existing divisions, and of deep and prayerful yearnings for the disappearance of these divisions in a Presbyterian Church which shall be in the best sense national, united, and free. We have been led into it, we can not doubt, by the hand of God, and

therefore we may cherish the confidence that it will prove instrumental to a good end, either in the nearer or farther future.—*Free Church Record*.

### British Medical Missionaries

As usual, at the opening of the year, *Medical Missions at Home and Abroad* gives the names and locations of all "medical missionaries holding British degrees or diplomas." The number of these is now 403, an increase of 18 over a year ago. They are in the employ of 41 societies, and of course are scattered all the world over. The Church Missionary Society makes use of 81, the United Free Church of Scotland of 61, London Society 39, Wesleyan 20, Baptist 19, Church of Scotland and Irish Presbyterian each 18.

## THE CONTINENT

### French Protestants in Council

An assembly of French Protestants was held at Nimes for three days in the end of October. For the first time regularly appointed representatives of all the denominations met together to deliberate as members of the same body. Reformed Protestants of all shades — Lutherans, Independents, Methodists, Baptists — affirmed their moral and spiritual unity, sealed a compact of alliance, and decided to meet again every five years in plenary assembly. Out of these fraternal deliberations has issued the "*Conseil de la Fédération protestante*." It is charged, among other things, to defend the general interests of French Protestantism and the rights of liberty of conscience or of worship wherever these are threatened or invaded, as they have been in Madagascar. The assembly has also issued an address to the Protestants of France which is a document marked by clear spiritual vision and persuasive love. Toward the close it touches on the divisions of Protestantism and deplors them, but recognizes certain advantages from the diversities that exist with the realization of inward unity. Almost the closing word is as follows:

"It has been said, not without reason, that it is the misfortune of France to be divided between two opposing factions, ultramontaniam and atheism. Between these two extremes Protestantism opens the true way, that of free faith in Jesus Christ, united to independence from any yoke of man."

#### Protestant Reunion in Belgium

We record with pleasure that the two main Protestant bodies in Belgium have united in order to help the Protestant societies already at work on the Kongo. The new movement is to be known as the Belgian Society of Protestant Missions on the Kongo, and is already responsible for the support of two orphans. An appeal is made to children in Belgian Protestant Sunday-schools to join some group of the Friends of Missions. To interest the children, the Central Committee of the Federation of Teachers in the "*Eglise chrétienne missionnaire belge*" has just translated and published Mrs. Ruskin's story, "Bokuba, the Twice-redeemed Slave," which they send forth with Christmas greetings. We hope that the result of this story may be to enable our friends to support a native evangelist to the people among whom Mrs. Ruskin labors.

#### King Albert and the Kongo

The new Belgian monarch has traveled in the Kongo. In an excellent *Times* article, it is said:

He was naturally precluded by his position from taking any part in the controversies connected with the Kongo, but . . . he is known to have been painfully impressed by the need of reform, during his recent visit to the colony.

In his royal message he makes the following reference to the subject: "In the Kongo the nation wishes for a policy of humanity and progress. The colonizing mission can but be a mission of high civilization. Belgium has always kept her promises, and when she engages to apply in the Kongo a policy worthy of her, no one has the right to doubt her word."

That is excellent, and it is not for us to suspect the *bona fides* of the new king. It is a welcome sign of the times that a good friend of the Kongo

like M. Vandervelde is satisfied with the "scheme of reforms"—confessedly incomplete.

The Vatican is very solicitous about the new King of Belgium, and shows its alertness by taking prompt measures to reinforce his religious views by surrounding him by Romanist advisers. The *Petit Republique* prints a résumé of an alleged cipher dispatch sent by Cardinal Merry del Val, papal secretary to the Nuncio at Brussels, saying that the accession of King Albert has created inquietude in Rome, where he is considered a lukewarm Catholic, with anti-clerical, even socialistic sympathies.

#### Buddha or Christ? in Germany

It is stated that there are about 250,000 Buddhists in Germany alone, and that the majority of them belong to the so-called cultured classes. *The Reformation*, a German magazine, says: "In Leipsic is a Buddhistic missionary institute with eleven itinerant 'preachers.' In Munich a circle of members of the nobility gather on the evening of every Lord's day to engage in the heathen worship of Buddha. The gospel of self-atonement is being proclaimed, and captivated a prominent theologian of the modern school so that he set the crumbs of Indian philosophy before his congregation during eleven years. Francis Hartman, a German savant, who has spent eleven years in Buddhistic cloisters in India, cries out, 'Holy Buddha, we are at thy feet in Germany also.' It is a terrible fact. Among the noble and the cultured this heathenism has its zealous followers, who spend immense sums for its spread. In Paris, a German baron gave \$125,000 for Buddhistic missionary work."

#### Increased Missionary Interest in Germany

The General Synod of Prussia which met in Berlin in November recognized the necessity of better instruction of future pastors concerning the history, aims, and methods of Christian missions and petitioned the



government (through the Evangelical High Consistory) for the founding of a chair for the science of missions in the University of Berlin. It also appealed to all members of the Church for increased interest in the preaching of the Gospel to the heathen, especially in the German colonies.

#### **Russian Relics of the Dark Ages**

The chancery of the Holy Synod has recently published some statistics relating to one feature of the Russo-Greek Church which to modern ears are near to the incredible. There are in Russia 300 recognized monasteries and 228 nunneries, with 137 monasteries and 154 nunneries not under control. The monks number 9,707, with 8,104 novitiates, and the nuns 11,870, with 35,559 novitiates. The Alexander Nevski monastery in St. Petersburg possesses \$1,600,000 in gold. Percherskoi monastery at Kieff owns property worth \$900,000,000, while Troitsa-Sergieffski, situated forty miles from Moscow, has property worth \$1,600,000,000. All combined the wealth of the monasteries and nunneries is estimated to be no less than \$3,735,000,000!

### **ASIA**

#### **The Syrian Protestant College**

President Howard Bliss writes that this institution, located at Beirut, has had a very prosperous opening of its season of 1909-1910. The number of students now enrolled is 830. There will be additions to this number during the year in the preparatory department. There were never so many students in the upper departments of the college—472. Of these 830 students, 174 are Protestant, 439 belong to other Christian sects, 101 are Moslems, 86 Jews, 25 Druses, and 5 Behais. All the students attend all the required religious exercises and Bible classes. The Young Men's Christian Association has enrolled nearly 300 members, who attend not only the weekly meeting, but also the voluntary Bible classes on Sabbath

morning. The spirit among the students is good, and the President looks forward to a year of quiet and steady growth in all departments of the work.

Rev. Stephen Trowbridge writes that the week of prayer in the Syrian Protestant College has been a season of marked spiritual power. There has been an average daily attendance at the college prayer-meetings of 300, and many have given evidence of renewed spiritual life. This is the more encouraging when we remember that last year the Moslem and Jewish students were on strike against attendance at any of the religious exercises or Bible classes of the college.

#### **Jubilee of the British Syrian Mission**

The British Syrian Mission, founded by Mrs. Bowen Thompson in 1860, is entering upon its jubilee. We regret to see that it closed the forty-ninth year of its activity in Syria with the very heavy deficit of \$6,000, and trust that its friends will rally round it and free it from debt. The work is in a most prosperous condition and in the 38 schools 3,027 pupils (556 Mohammedan) were instructed by 20 European and 79 native teachers. The 4 preaching stations attracted average congregations of 187, while the 16 Bible women and Scripture readers did much good in their sphere of activity. The superintendent of the mission, Miss Thompson, has been forced to resign under medical advice, but purposes residing in Beirut so that she will be able to aid the work by her experience and counsel.

#### **Scattered Laborers in Persia**

Rev. James H. Linton, of the Church Missionary Society, stationed at Shiraz, Persia, writes:

Christian workers in Persia are not usually jammed up in the way we are at home. For example, *I am the only Christian worker of any denomination in Shiraz.* My nearest missionary neighbors are at Yezd, twelve days' caravan journey off! Tho Ispahan is farther away it is possible to go there in seven days, traveling night and day on a springless cart. Between here and the sea (Bushire) there is no missionary. We have no "Confer-

ences"—but we have *God*. When the props have gone we value our union with Him.

#### Reinforcements for Arabia

Five new missionaries are soon to be added to the Arabian Mission—Rev. Ewim Elliott Claverley, and Dr. Mrs. Claverley; Dr. Paul Wilberforce Harrison, Dr. Anna Christine Iverson and Miss Dorothy Firman. Dr. Cantine of the same mission, writing at the conclusion of twenty years' work in Arabia, says:

Our society seemed definitely held to its first purpose of pioneer work among Moslems looking toward the interior of Arabia as its ultimate goal. This development toward the interior, tho necessarily following our occupation of the coast, has been steadily carried out. Our first out-stations were a couple of hundred miles from Busrah, one on the Tigris and one on the Euphrates; and in the mountains of Oman, westward from Muscat, there is another Christian outpost. We have always prayerfully and longingly looked at the open roads inland, but only this year has our force on the coast been strong enough to justify setting aside one of our number, a doctor, for definite work among the tribes inland.

### INDIA

#### The Out-Castes Flocking to Christ

In a noteworthy article appearing in the *Nineteenth Century*, the Bishop of Madras writes sympathetically upon the interesting "Out-Castes of India," and throws a strong light upon some of the pressing problems of this great peninsula. The bishop urges—and it can not be too often repeated—that the conversion of India depends, not upon the conversion of the Brahmans, or of the educated classes of the large towns, but upon that of the huge population of the villages; and he states that during the past forty years in the Telegu country about 250,000 out-castes have become Christians, in the Travancore State about 100,000, and that every year these mass movements toward Christianity gather strength. Undoubtedly much is being done for the elevation of the people of India. Changes, economic and otherwise, are being made, and much is hoped for

from them; but the most potent of all—and its power will be even greater in the future—is the effort to Christianize the land.

It is encouraging to find the bishop remarking, without any reservations, that:

It is hardly rash to prophesy that within the next fifty years some 30,000,000 or more of the out-castes will be gathered into the Christian Church; and if this prophecy is fulfilled, a social revolution will take place in every village, and a new force will arise in Indian politics and in Indian religion. . . . Fifty million Christians will be a greater power in the land than 60,000,000 Mohammedans. . . . The elevation of the out-castes will be also the most effective demonstration of the essential difference between Christianity and Hinduism. Here are 50,000,000 of people whom Hinduism has reduced to a state of utter misery. The Christian Church holds out to them the right hand of brotherhood, and gives them a new life. No amount of subtle reasoning can turn the edge of this argument as a witness to Christ.

#### Gospel Work at Hindu Festivals

The Rev. W. S. Sutherland writes in *Conference*:

The Hindu festivals at Sriperebudur and Conjeeveram have this year given exceptionally good opportunities for Gospel work. Of the rowdiness of the last few years hardly a trace remained. At Conjeeveram the multitude was as great as ever. A company of about 30 workers, including picked workers from other districts and men from other missions, held the fort for seven days. About 300 Gospels and little books were sold, and about 40,000 tracts of one sort or another were given away in Tamil, Telugu, and English. This year we had about 10,000 little leaflets specially printed, containing a suitable heading, a striking text, and a word of explanation and invitation to call on the workers for inquiry. Of our preachers, 4 were themselves Brahma converts of our own or other missions. Two had actually been employed in large temples in their early days, and a third had received his first Christian instruction in the Conjeeveram high school about 40 years ago.

#### The South Indian Assembly

The second general assembly of the South India United Church met in Trevandrum in December. The London Mission, Madura Mission, Arcot Mission, and United Free Church Mis-

sion were represented, and the combined organization consists of 113 churches, with a Christian community of 145,000. There were 60 delegates present. Dr. Wyckoff, the retiring president, congratulated the assembly on the recognition accorded to the South Indian Church by those of England and America. "Again," he said, "the present is the most suitable time to effect a union. The Indian Church ought as far as possible be indigenous. The apostolic church took a different form in democratic Greece from what it did in Imperial Rome, while in Palestine it accommodated itself in the circumstances prevailing there. The Indian churches ought to be organized on the lines of the village system of self-government under proper and effective control. The form of worship must be suited to India. A Puritan meeting-house with its bald service is not the ideal for an Oriental church. Modified episcopacy is likely to be the best suited to India. The South Indian church should be comprehensive enough to embrace all Protestant divisions.

#### Another Movement Toward Union

The spirit of union is growing in India. Draft resolutions have been prepared for a union of the Presbyterian and Congregational churches in the United Provinces. It is supposed that the Allahabad Presbytery and the local union of the Congregational churches should unite under the designation of "The Council of Presbyterian and Congregational Churches," and that this council should stand in the same relation to the Presbyterian Church in India as the Allahabad Presbytery now does, but that the name of the Presbytery in its local relationship shall be that just mentioned. The delegates to the council or presbytery shall be allocated by the sessions of Presbyterian churches and by the church meetings of Congregational churches. These resolutions are to be submitted to the Allahabad Presbytery and the Congregational churches for approval.

#### Missionaries from India to Fiji

Three years ago—during the India Jubilee celebration—a farewell meeting was held at the Bareilly Theological Seminary on the occasion of sending one of its students, Udai Singh, to the Fiji Islands as a missionary among the East Indians living there. During the early part of this year two Wesleyan missionaries from Fiji visited this seminary and made a strong appeal for helpers. As a result of this as well as of the interest created by the letters of Udai Singh, five men offered themselves as missionaries to Fiji. Two of these, with their wives, have gone and the others have doubtless also set sail. Thus is India, too, beginning to heed the "Go ye" of Christ.

#### Baptism of a Brahman

Rev. W. C. Penn, of Noble College, Masulipatam, writes as follows in the *C. M. S. Gazette*:

October 31st it was my privilege to admit into the Christian Church by baptism Mr. T. R. Ekambaram Iyer, the son of Mr. T. R. Ekambaram Iyer, late master of Pachaiyappa's College, Madras, and a relative of the late Justice Muniswami Iyer, of the High Court, Madras. A very large gathering of Christians, Brahmans and other Hindu students of the college assembled to witness the ceremony. The baptismal service for "such as are of riper years" must have made a deep impression on the minds of these young men. Before the service began Mr. Ekambaram, in a few well-chosen words, gave his reasons for the step he was taking that day under God's guidance. He said that the first seed was sown in his heart fifteen years ago by the Rev. Dr. Miller, of the Christian College, Madras, and that subsequent contact with Christian missionaries led him nearer and nearer to Jesus Christ until God's Holy Spirit gave him the courage and boldness to confess before men what he felt and believed in his heart, namely, that Jesus Christ was his Savior.

#### CHINA

##### Popular Government in Prospect

An epoch-making event occurred in China on October 14 when in the capitals of the 21 provinces there met, for the first time in all her long history,

provincial assemblies composed of representatives of certain classes of people, thus introducing the element of popular participation into the government of this most ancient nation. The members of these assemblies consist wholly of the gentry and student classes and no office-holders are eligible to them. While in the beginning the sole power of these assemblies is advisory, they are designed as training schools preparatory to the exercise of greater powers, each succeeding year, until, with the inauguration of a national parliament eight years hence, they will become real provincial legislatures. The influence of this step and its progress in the direction of a constitutional government for China can not be overestimated.

#### A Fine Spectacle of Christian Unity

In Tientsin there are four missions: The American Board, London Society, United Methodist and Methodist Episcopal. All these united in an invitation to our evangelists to come and take charge of all churches, missionaries and Chinese teachers for two weeks; each stating, "We willingly put ourselves under your orders for a campaign." This is union indeed, and in the highest sense. No doubt, if one of the other denominations having unusual evangelistic power should appear, the Methodist Episcopal mission would reciprocate this act of confidence and brotherly love. A poster in Chinese was distributed, stating where and when services would be held in the Chinese churches, and what ministers from outside Tientsin would assist.—*Christian Advocate*.

#### Chinese Christians and Comity

The second annual meeting of the Federation Council of Kiangsu province was held at Nanking, November 24 and 25. There were about 30 delegates present, perhaps half of them Chinese. These missionary societies were represented: Southern Baptist, Presbyterian North and South, Disciples, China Inland, London and Friends. In his opening address Mr.

Li, the president, spoke of federation under the figure of workmen building a house and each group doing the details of its work in its own way, but all in accordance with the plan of the chief architect. So the temple of God, so the kingdom of heaven is to be built up. Another illustration of our essential unity used by him was that, while all Chinese shave the head and wear the cue and have the same sort of clothing, yet it can be told even by the way the head is shaven, or the cue is plaited, or by other details of the costume, from what part of the empire one comes. So, tho as Christians we differ in name and in matters of detail, we are all subjects of one King and we are all loyal to him.

#### Salvation Army to Invade China

According to the *Chinese Recorder*, some time during the present year the Salvation Army plans to begin work among the Celestials, with Chefoo for headquarters. Hitherto no work has been undertaken in the empire, largely on the ground that its quasi-military methods were not adapted to this peace-loving people.

#### A Busy Missionary

Here are a few sentences taken from the letter of a missionary in China which will throw a little light on the complexity of missionary work:

During the past six weeks I have sent out fully 150 pounds of mail matter in the interest of the work for the coming year, or rather, the year that we have just entered upon. In addition to this I am erecting nine buildings on my field, ranging in cost from \$900 to \$14,000, and I find that this takes a great deal of my time. We are now launching an enterprise that will cost, all told, \$14,000 at one point. I must run up there in the morning to look matters over. This marks the beginning of simply taking that stronghold for Christ and the Church.—*World-Wide Missions*.

#### Unhappy Lot of Chinese Doctors

He patches health by contract. Each family from whom he receives a yearly stipend can command his services at will. Hence his interest is to keep down sickness among subscri-

bers, especially since every day of illness means to him not only loss of time, but the deduction of a day's pay from his honorarium.

Comparatively secure is the lot of the ordinary Chinese practitioners, for whom the utmost penalty for a mischance is loss of income, as compared with that of the Imperial court physician. To this high functionary, who attends the high officials also, inability to cure a patient is a matter of much graver comment. Thus, the deaths of the Empress-Dowager and the young Emperor resulted in the degradation by two classes of five doctors, while the president of the Imperial hospital and two assistants were prohibited altogether from following their profession.—*Harper's Weekly*.

#### A Chinese Educator Converted

A missionary writes in the *Herald and Presbyter*:

Something occurred here in North China recently which has greatly gladdened the hearts of missionaries, and startled many others. Chang Bow Lin, one of the foremost educators in these parts, a Confucianist of the highest standing, has become a Christian. He was baptized in Tientsin, entering the Methodist Church. He was influenced through the Y. M. C. A. When he decided to become a Christian, he hastened to Peking to tell the wealthy and influential patrons of his school of this important step. Chang Bow Lin insisted on resigning from the presidency of the school. He is dead in earnest and spoke to a number of leading men, telling them of the great change in his life.

#### Home Missions in China

Says *World-wide Missions*:

In 1901 the Rev. Yue Kwai, a Chinese converted in California, went out to work among his fellow countrymen, and especially to gather up the Chinese Methodists who had returned from the United States. Assisted by the Chinese missionary Society in San Francisco, Mr. Yue Kwai built a church and school, and gathered a considerable congregation. In 1907 he opened work in a market town in the Sanning district, and later started a mission in a railroad town on the line connecting Hongkong and Canton. A Christian Chinaman who had returned from Sacramento built a girls' school in Kwangtung province at a cost of \$800 and is supporting the school at a cost of

\$60 a year. Dr. T. M. Liung, a dentist returned from California, was largely instrumental in securing a valuable corner lot, within a few minutes' walk of the center of Hongkong, on which is a four-story building. Thus our mission in Kwangtung, wholly originated, supported, and maintained, by the Chinese in America and in Kwangtung, owns four buildings, worth about \$10,000, without indebtedness, has about 120 church members, more than 100 in the Sunday-schools, and two boys' and two girls' schools.

## KOREA

### Christianity in Korea

Rev. Eugene Bell has just forwarded the statistics of all the Protestant missions in Korea for the year ending June 30, 1909. There are 2,043 groups of believers, with 42,244 baptized members, 50,516 catechumens, and 76,280 adherents. These Christians of all denominations contributed \$132,742 in United States currency, an average of \$3.14 for each baptized Christian. When the poverty of these people is considered, this is a most remarkable tribute to their love for Christ and His Church. There are 283 Protestant missionaries at present laboring in Korea. The French Roman Catholics have about 40 or 50 foreign priests, who live at about 40 different stations scattered over the country, and claim a large following.

### Another Korean Leader an Earnest Christian

The Hon. H. Y. Sim, who was sent to Tokyo by the Korean Government to look after the interests of Korean students in that capital, was not a Christian when he went to Japan. But he came under the influence of the missionaries and is now an earnest Christian, speaking frequently to students in the Sunday afternoon meetings of the Young Men's Christian Association.

### A Million-souls Campaign!

During the coming year, the Christian Church in Korea, made up of people so recently brought from heathenism, is to engage in a campaign for the winning of 1,000,000 souls for Christ. The holy boldness of this en-

terprise will be seen when we remember that there are but 80,000 Christians in Korea, and in order to accomplish their purpose they must win a soul each every month. The young Korean Church has been noted from the first for its evangelistic fervor, and that its heart is big its intention declares. Dr. W. H. Forsythe writes of the plans laid for this great campaign, and they embrace four things: "(1) United prayer for the outpouring of the Holy Spirit, convincing the unconverted of sin, of righteousness and of the judgment. (2) A house-to-house visitation, during which an invitation shall be given to all to accept Christ as a personal Savior. (3) The wide circulation of the Word of God, an endeavor to put a Bible in every Korean home. (4) The daily prayer: Korea for Christ."

#### The Japanese Chief-Justice in Korea

A letter from Chief Justice Noboru Watanabe, head of the Judiciary Department in Korea, shows what type of man he is, and how earnest and sincere are the efforts which are being made by the Japanese for the regeneration of that country. Judge Watanabe is the efficient president of the Y. M. C. A. in Seoul. The letter (dated January 27, 1909), is to Rev. H. Loomis and reads in part as follows (translation):

The relation between the Japanese and Koreans is improving. In our Judiciary Department, the question of harmonizing the two peoples was the great problem which taxed my brain to the utmost at first, but, thanks to Heaven, we have had no misunderstanding or collision between us.

The harmony between the two people must be brought about by the Christians. The other day, I was invited by the Yong Dong Church, founded by Dr. J. S. Gale, to address them and I dwelt on the necessity of the Christians becoming the cure of these abominable differences between the two people, citing Ephesians 2: 1-6.

The Y. M. C. A. is also endeavoring to bring about this desirable harmony. The Korean Y. M. C. A. building held its opening ceremony in the beginning of December, and the Japanese Y. M. C. A. members invited the leading Ko-

rean officials to a dinner together with those of the Y. M. C. A. in Japan, who had come to attend the ceremony.

The Resident General, Prince Ito, invited to a dinner some scores of the Japanese, Koreans and some foreigners who had come to Korea in connection with the opening of the Y. M. C. A. building, when he spoke upon the "Reason for his having sympathy with Christianity, as well as with the work of the Y. M. C. A." His speech made a very good impression upon those present, including Dr. Richard, who had come from China.\*

### JAPAN

#### Japanese Christians Desire Autonomy

A Protestant church federation was the immediate outcome of the recent celebration of the semi-centennial of Protestant missions in Japan held in Tokyo. Delegates from the missions of the Baptist, Episcopalian, Congregationalist, Disciple, Quaker, Methodist, Reformed and Presbyterian churches joined in the action. This movement for unification was greatly stimulated by a sacramental service the day before, where 600 Japanese, Europeans and Americans of many denominations commemorated together the death of their common Lord. Tho showing heartiest honor to all missionaries, nevertheless, it was evident in almost every hour that the semi-centennial must be considered as marking the end of the missionary epoch in the empire. A circular, prepared beforehand by the Japanese, had stated that the occasion would signify "the emergence of the Japanese Church from the stigma of being an alien parasite to the acknowledged status of an indigenous institution." Nothing said indicated a desire to dispense with missionaries; but they want the American and European ministers and teachers to regard themselves as working, not in behalf of homeland churches, but as agents of the Japanese Church.—*Interior*.

#### Oriental Religions in Peril

The religions of the Orient and the Occident are at war with each other, the one aiming at defensive protec-

\* Prince Ito has contributed \$2,500 for building a Christian church at Pyeng Yang.—H. L.

tion, the other at offensive destruction. To protect themselves the better from the Western invader the various cults of Buddhism are arranging protective armor under the idea of consolidation. *Koe*, a publication of Tokyo, Japan, has this to remark:

The various sects of Buddhism in Japan are showing a strong tendency toward fusion into one vast body. The movement is growing, altho still meeting with resistance in some quarters. Meanwhile many sects are gaining accession to their numbers from the ranks of the hitherto indifferent, thanks to the independence given them by the power which thus seeks to counteract the influence of foreign religious authority. Very many Buddhists are of opinion that fusion and unity themselves will be the best means of contending with the influence of Occidental religion.

## AFRICA

### Light for the Dark Continent

*The Christian Express*, of Love-dale, has recently published these facts which summarize the agencies at work for the redemption of this continent:

No less than 104 Protestant organizations are in cooperation. The Scriptures have been translated, wholly or in part, into 117 languages and dialects. Eight colleges have been established, 59 theological schools, 83 boarding and high schools, 63 industrial schools, 2 schools for training nurses, several kindergartens, and some thousands of common schools. Forty-three hospitals and 107 dispensaries are ministering to the sick and suffering, and on an average 150,000 patients are treated every year; as well as 3 leper hospitals, 13 orphanages and 23 homes for rescued slaves. The mission presses number 33, and 31 missionary magazines are published.

### Sleeping-sickness Doomed

Dr. Albert Cooke, the missionary, first took special note of that terrible scourge of Africans—the "sleeping sickness." Between the years 1898 and 1905, more than 200,000 deaths, in the two kingdoms of Uganda alone, could be traced to this devastating disease; that was almost at the rate of 30,000 a year. Thanks to the blessing of God, and the skill of medical science, the deaths had fallen during the first six months of 1909 to only

459! This is a consecration of medical science to the service of our Lord. If this is not preaching the Gospel in the literal sense, it is a fine application of the healing mission of the world's Redeemer, and a striking illustration of what the Christian nations ought to do.

A serum has recently been discovered and is in use in Rockefeller Institute, New York, which it is believed will prove as effective in stamping out sleeping-sickness as vaccination is in preventing smallpox.

### Islam Begins to Tremble

A committee under the presidency of the Sheikh Selim el-Bishri, chancellor of Al-Azhar University in Egypt, has called a conference of the leaders of the Moslem faith to meet at Cairo, February, 1911. The movement is in charge of the "The Committee of the Islamic Congress." Its headquarters are at Cairo, at the ancient university founded by Saladin, and circulars have been issued to the different branches of Islam throughout the world giving the reasons for calling a conference and inviting them to send delegates. The fact that in three Moslem countries, Turkey, Persia and Morocco, rulers have been driven from their thrones within a year or two, and that there is great unrest in all Moslem lands, is believed to have something to do with the call.

### Converts from the Coptic Church

British and American Christians have always felt and must always feel deep sympathy with the people, by far the most interesting in Egypt, known as the Copts. Nowhere is there a more genuine monumental race, seeing that the Copts are the true representatives of the primitive Egyptians and are at the same time the actual remnant of the early Christian Church in Egypt. They are more numerous than is generally imagined, for they number fully a million in the land of the Nile, and, despised as they have been by the ascendent Moslems, they are undoubtedly far superior to them in intellectual capacity. The earnest

mission work of British and American Protestants has recently begun to show encouraging results. The native Coptic Church had lapsed into a lethargic condition, but a wonderful awakening has been witnessed chiefly through the efforts of the agents of the United Presbyterian Church of America, which has concentrated very much of its effort on the task of stimulating and elevating the Copts. At Asyut College 600 young Egyptians are under Christian training.

#### **A Model African King**

A Methodist missionary writes from Angola:

The Christian village of Hombo is a proof of the power of the Gospel. At daybreak every morning the horn is blown and the people assemble at the king's house to hear the Word of God read, and to praise and pray. Witchcraft and superstition have fallen under the power of the Gospel, and the heathen are taking knowledge of it. The native church at Loanda contributes \$17 a month for the support of native workers on a native station in the interior of Angola.

#### **Native Christians in Africa**

Professor Warneck states in the ninth edition of his history of Protestant missions, which has just been published, that Africa has now 1,511,500 Protestant and 608,000 Roman Catholic native Christians. According to the *Missions-Zeitschrift*, edited by Professor Warneck, Cape Colony alone contained 786,725 native Christians (only 8,589 Catholics) out of a total population of 1,830,063 in 1904. Thus the situation in Africa is far more encouraging than former figures have led us to believe.

#### **The Late Bishop of Sierra Leone**

The Church in West Africa suffered sudden and sore bereavement when Bishop Elwin, in the eighth year of his episcopate and at the early age of thirty-eight, so recently yielded up his spirit to God. Upon the appointment of Bishop Taylor-Smith as chaplain-general in 1902, Principal Elwin was consecrated bishop. The labors to which he was thus set apart were arduous, and the diocese large; for in

addition to the oversight of pastoral and missionary work among a polyglot population in and around Freetown (in the streets of which some 20 languages are spoken), and throughout the protectorate of Sierra Leone, the bishop had the superintendence of Church of England work in Gambia, the Canaries, Madeira, Azores, French Guinea and part of Morocco.

#### **Civilization and Missions**

Ex-President Roosevelt has said about missions:

There is a question that is larger than either government or trade, and that is the moral well-being of the vast millions who have come under the protection of modern governments. The representative of the Christian religion must have his place side by side with the man of government and trade, and for generations that representative must be supplied in the person of the foreign missionary from America and Europe. Civilization can only be permanent and continue a blessing to any people if, in addition to promoting their material well-being, it also stands for an orderly individual liberty, for the growth of intelligence and for equal justice in the administration of law. Christianity alone meets these fundamental requirements. The change of sentiment in favor of the foreign missionary in a single generation has been remarkable.

#### **Two Missions Unite in Education**

The spirit of cooperation is finding expression in the work of the United Free Church of Scotland in its Natal mission and the Zulu mission of the American Board. A scheme was adopted, subjected to reconsideration and revision at the end of three years, providing that the theological and Bible school of the two societies shall be located at the central station of the United Free Church Mission, the principal to be chosen by that board and an associate to be appointed and supported by the American Board. There is also to be a training-school for Zulu boys and a normal-school to be located at the American Board training-station. The principal of this school is to be appointed by the American Board and the United Free Church Mission is to supply a teacher.



### Scores Accepting the Gospel

In an account of recent events in the Niger Mission the Rev. G. T. Basden, of Oka, writes:

About the middle of July Bishop and Mrs. Tugwell arrived at Onitsha. He found a great deal of Episcopal work awaiting him. On four successive Sundays he held confirmation services, two on each side of the Niger. Some of the services were wonderful. I should much have liked to be present at Christ Church, Onitsha. There were 24 candidates from Okuzu among the 87 confirmed on that day. These candidates were the first to be confirmed from Okuzu. I hear there were 1,200 people present at the service. The church holds comfortably between six hundred and seven hundred, so they were tightly packed, while many had to take up their position outside the church. Fortunately, the windows are low and have no glass or other obstruction, so it is quite possible to hear all that is going on inside.

### Home for Liberated Slave-children in the Sudan

In the central part of the Sudan the slave traffic still lives in spite of the earnest efforts of the Anglo-Egyptian Government to stamp it out. Unscrupulous Mohammedan rascals continue to steal unhappy men, women and children, oftentimes destroying the homes from which they are taken, and to transport them across the country to the places where they can sell them. The officials watch diligently for these slave-caravans and liberate all the victims whenever they succeed in overtaking one. The men and women, thus set free in a strange land, are able to take care of themselves more or less well, but the future of the orphaned children gradually became a most serious problem, the government making no effort to take care of them. At last the Sudan United Mission has founded a home for such children, to which they are transported after their liberation and where they are to receive a Christian education. Many of these children are in a state bordering close on bestiality, as the following incident shows: A slave-caravan had been captured by the officials and the liberated children were being taken to the missionary home, when three of

them suddenly escaped. After a long search two of the runaway children were discovered as they were devouring the flesh of their companion which they had roasted in a large fire. If this companion had died a natural death or had been killed by her hungry companions, could not be ascertained. Truly the home and the Gospel are needed for these benighted heathen children.

### ISLANDS OF THE SEA

#### An Experiment With Drunkards

An interesting experiment of a novel kind has been tried in New Zealand. The authorities there were sick of sending drunkards to prison, and they made a bargain with the Salvation Army to purchase two islands, far enough out in the ocean to prevent escape, but near enough for constant communication with the mainland. To these islands the magistrates consigned the inebriates, and they were employed there in occupations suitable to them, including agriculture and fishing. The success of the experiment has been so great that the government has raised the capitation grant from 7s to 10s per head per week.

#### The Maoris of To-day

Says a writer in *Guild Life and Work*:

Of the original Maoris, of whom there are between forty and fifty thousand, we saw too little. The cannibal feasts are of the past. So are the elaborately tattooed faces of fearless warriors, tho the ladies of the leading families still decorate their chins. The acting Prime Minister is a half-caste Maori. Many of them are studying for the professions, and the Maori has the same political and educational privileges as the European. Great tracts of land are still in his possession. Nearly all seem to be nominal Christians at least. At Napier I visited a most interesting school for native and half-caste girls, conducted by the Misses Williams. The Maoris are a fine race, but, to our Western ideas, given to indolence, due no doubt to their traditions and their circumstances. The last census showed increased numbers, tho there are still not half as many as in Cook's day. The general opinion is that their fate will be absorption by the white population.

### Roman Catholic Aggression in Foreign Fields

German missionary magazines and reports contain many references to the activity of Roman Catholic missionaries in the German colonies, which, in some cases, seriously threaten the Protestant work. From German East Africa the annual report of the Leipzig Missionary Society reports: "The intrusion of the Roman Catholic missionaries into the Pareh mountains is to be regretted. Since it was impossible to dissuade them from their intention, our Missionary Committee agreed with them that the middle and the northern part (in its southern half) of Pareh should be yielded to them. In spite of this agreement one priest has entered the southern part of Pareh and has attempted to settle three-quarters of an hour only from our station, Mbagá, tho the people protested."

From Southwest Africa the missionaries of the Rhenish Missionary Society complain that the Roman Catholic Mission has been seeking to turn away Protestant converts. The older and better-taught congregations have withstood these attempts, but in the South, among the Bondels of the Warmbad district, the Romanists seem likely to get ahead of the evangelical work. In the East also, in the neighborhood of Gobabis, a large Catholic hospital has been erected at Swakopmund, and is used to hinder Protestant work.

From Togoland, the workers of the North German Missionary Society report: "The struggle is growing sharper with the Roman Catholic Church, which entered Togoland much later than the Protestant forces." Togoland has now 20 Protestant and 66 Roman Catholic missionary laborers, while the native Protestants number 4,574 and the native Roman Catholics 6,163. The Protestant missionary schools have 3,817 pupils, but the Roman Catholic schools 6,278.

In the South Sea the missionaries upon the Bismarck and the Caroline Islands are having the same experi-

ences with Roman Catholic missionaries, who are following them and try to push them aside by the show of greater power and larger means and sometimes, alas! by the use of methods of which professing Christians ought to be ashamed. The charge is openly made that upon the Carolines the Roman Catholic missionaries slandered and calumniated the Protestant forces, while among the heathen Kols the Jesuits gave money freely, that they might weaken the Protestant forces.

The Protestant missionaries in the German colonies call earnestly for prayer and wisdom in meeting this aggressiveness of the Roman Catholic forces, which act in accordance with the principle that all outside the Roman Catholic Church are heretics and heathen, and need to be converted.

### Philippine Independent Catholic Church

Last night, an Aglipayano priest—"Theodore Cross" (Teodoro Cruz)—called upon us for an hour. He is an officiating priest of the Philippine Independent Catholic Church (or, as it is often called, the "Aglipayano Church") here in Lucban. This church was organized a few years ago by a Roman Catholic priest, whose name is Aglipay (a Filipino). With a feeling for more independence and with a desire to institute some reforms in the Catholic Church, he organized the Independent Catholic Church of the Philippines. He is the "Bishop Maximus" of the whole Church. They have severed all connection with the Pope of Rome, and the Roman Catholic Church; they have their own headquarters, etc., in Manila. They permit the reading of the Bible by members, and permit their priests to marry. They have their own churches, cemeteries, etc. They claim to have 1,000,000 members and adherents in the Philippine Islands. Their ritual, doctrine, worship, and belief is about the same as that of the Roman Church. But they have taken a few radical steps toward reform and liberalism. This Church has opened the way for

the Protestant Church in many towns. They are generally friendly to Protestants, and attend our services very often. They permit Protestants to be buried in their cemeteries, while Romanists will not. The priest mentioned above is very friendly to us, and visits us often and talks freely of his and our church work. He asked last night to borrow two of our Sabbath-school picture charts. His little girl (eight years old) attends our Sabbath-school. This attitude is very different from that of the Roman priests, who do not care to come in contact with Protestants in any way. They are bitter and bigots!—*Herald and Presbyterian*.

#### Decadence of Roman Catholicism in Home Fields

Bolivia, one of the inland republics of South America, has been a stronghold of popery for many centuries. It has remained practically closed to all evangelistic effort until a few years ago and the few missionaries, at work among its two millions of inhabitants, were scarcely allowed to use any other method than education. Now, it appears, more religious liberty is to be allowed and Roman Catholicism is to be greatly weakened. A law has been passed which closes all cloisters and convents and forbids the entrance of monks and nuns into the country. All property of the Roman Catholic Church, which is valued at about 78 millions of dollars, becomes property of the Republic, and the consecration of monks and nuns is strictly forbidden. Thus Roman Catholicism is harshly dealt with in Bolivia, where it has held full sway so long, while Protestantism is given full liberty to preach the Gospel.

From another domain of Roman Catholicism, Austria, comes also news of continued inroads being made into the ranks of the followers of the Pope. The Protestant Church Government (Oberkirchenrath) has published the list of persons who joined the Protestant Church in Vienna during 1908. According to this list 4,585 persons

left the Roman Catholic Church and became Protestants. Thus, more Roman Catholics in Vienna became Protestants in 1908 than in 1903 (4,510), 1904 (4,362), 1906 (4,364), and 1907 (4,197), and only a few less than in 1902 (4,624) and 1905 (4,855). When the movement, which is commonly called the *Los-von-Rom-Bewegung* (Away-from-Rome Movement), commenced, Roman Catholic leaders pronounced it a movement of momentary influence and prophesied that it would cease quickly, and many Protestants thought likewise. The movement has existed almost eleven years, has brought 51,177 Roman Catholics into the Protestant fold, and shows no signs of decay.

#### OBITUARY

##### J. J. Fuller, of Africa

Rev. Joseph Jackson Fuller, widely known in England as a speaker on missions, passed away in Stoke Newington on December 11th last, at the advanced age of eighty-four. He was born a slave in Spanish Town, Jamaica. When the English Emancipation Act of 1834 was passed, Joseph, a child of nine, was made free.

When quite young, Fuller came into the possession of a Bible, which had been sent to Jamaica by an English boy to be given to a black child.

It is noteworthy that the father of the future missionary—Alexander Fuller, who had, of course, also been a slave—was himself one of Jamaica's early converts. When the realization of the blessings of freedom, due mainly to the efforts of missionaries, excited compassion for the negroes in Africa, Alexander Fuller was one of the first Christian natives to go forth from Jamaica. Later he went with his father as a missionary to Fernando Po, but owing to the action of the Spanish Government, the mission was transferred soon after to the Kameruns, on the coast of Africa. There he continued for the long period of forty years, or until the mission was handed over to the Basel Missionary Society.

## FOR THE MISSIONARY LIBRARY

THE LIVING CHRIST AND DYING HEATHENISM. By Johannes L. Warneck, Lic. Theol. Translated from the third German edition by Rev. Neil Buchanan. 12mo, 312 pp. \$1.75, *net.* Fleming H. Revell Co., New York. 1909.

Superlatives are cheap, and may be used so frequently as to lose all force. But it is not too much to say of this book that it belongs in the front rank of books of its sort. It is at once an historical and analytical, philosophical and psychological, scholarly and practical study, of animistic heathenism, prompted by personal experience and observation of animism among the Battaks in Sumatra, and a more comprehensive investigation of kindred facts throughout the world-field.

Animism is an imperfect term to express the wide-spread belief in the existence of spirit or soul as distinct from matter or constituting a sort of pervasive essence or animating principle in matter. It holds to the existence of spiritual beings, souls, demons, deities, angels—by whatever name called; and attributes to inanimate objects and substances, and natural phenomena, the personal soul-life, difficult to define, but only the more to be dreaded because indefinable. The system it is hard even to outline, but it is here delineated by one whose pen is like the pencil of an artist, every stroke tells. The careful reader is at no loss to understand why this remarkable book, within less than a twelvemonth, reached a third edition.

The author depicts the animistic superstition with a vividness that is almost visibility. His discussion is in three parts—first, a philosophical statement of Battak beliefs, spirit worship, and the practical effects on the individual and collective life; then, a portrayal of heathenism and Christianity in actual conflict, with the reasons for the antagonism and the influences operative on both sides; and then, finally, the grounds for confidence in the ultimate triumph of the Gospel of Christ, which is inspiring in its outlook.

We have seen no book of its kind for years that compares with it

in three respects—its calm judicial spirit, its scholarly and philosophical exhaustiveness, and its assurance and confidence of evangelical success. He shows the awful darkness and destitution which animism brings, and that the only way out of this quagmire of despair is the hope the Gospel gives. Animistic heathen are bound by three fetters—fear, demon worship, and fate. Dr. Warneck holds that fear and fatalism are utterly paralyzing to their victims—the former destroying all hope and the latter discouraging all effort, and leading to a stoical indifference and inaction. But he believes that demon worship is not merely a vain and vague superstition founded on a fancy; but that behind idols and false gods there lie actual demonic forces, so that it is true that the heathen worship demons, as the Word of God says. (Lev. xvii:7, Deut. xxxii:17, Psa. cvi:37, I Cor. x:20:21, Rev. ix:20:xvi:14.)

THE AUTOBIOGRAPHY OF HENRY M. STANLEY. Edited by his wife. Map and illustrations. 8vo, 550 pp. \$5.00, *net.* Houghton, Mifflin Co., Boston. 1909.

Here is one of the great books of the year. It is one of those the reading of which makes men better—like fellowship with a noble friend. Stanley's life story is of absorbing interest, full of incident, adventure, keen observations and not without romance, pathos and humor. He was a man who achieved greatness rather than received it by birth or free gift.

He was born to the name of John Rowland, and was brought up in a poorhouse at St. Asaph, in England, where he lived a life of pitiful neglect. He ran away and went to sea, only to suffer more abuse and to be subjected to many temptations. He landed in New Orleans friendless and penniless; obtained work, was adopted by Mr. Stanley, a Christian merchant; fought in the Civil War; became a newspaper correspondent in Turkey and Spain and India; searched for and found Livingstone in Central Africa; discovered the sources of the Nile and

the Kongo; founded the Kongo Free State and became the first governor; went in search of Emin Pasha in the Sudan and brought him to the coast; became an author, lecturer and member of Parliament, and finally passed away in 1904 leaving an enviable record behind him.

The book is by no means a compilation from Stanley's other published writings, altho it covers all the principal events of his adventurous and useful life. His wife, Dorothy Tennent, has, with masterful mind, gathered the material for the latter part from Stanley's diaries, books and unpublished manuscripts. The story shows Stanley the man—his thoughts, feelings, beliefs, aims, hopes. We see him to be a man of high principles and firm belief in God and in prayer. The Bible was his chief solace in the wilds of Central Africa and he says that there he learned to know God.

Indirectly this is a great missionary book, for Stanley's work prepared the way for Christianity. His beautiful and devoted tributes to Livingstone; his earnest work for the conversion of Mtesa, king of Uganda; and his appeal to England that missionaries be sent to Uganda, and his faith in God all show his Christian character and zeal.

We know of no better book for young men; parts of it sound more like the observations of a preacher than like those of a traveler, but there is so much virility and human interest and movement in the narrative that it is neither didactic nor dull.

**MEN AND MISSIONS.** By William T. Ellis. 12mo, 315 pp. \$1.00, *net*. The Sunday-school Times Co., Philadelphia. 1909.

Men seem to be just awaking to the fact that the work of winning the world to Christ is a man's job. It requires the command of Christ, the love of God and the power of His Spirit to make it successful. Mr. Ellis is a newspaper man who made an independent investigation of missions in the field. He has seen the vision of ruined lives; he has heard the command of the risen Christ, and has been

stirred by the evidences of the love of God and the power of His spirit manifested in the mission fields of the world. The result is a man's view of the reasons for world-evangelism and a man's statement of the causes which have led to the laymen's uprising in the missionary cause.

One of the stirring stories is that of Dr. Goucher, the Baltimore College president who became known in India as the savior and friend of thousands of "Goucher Boys" whom he educated and Christianized. This is a sample of what a missionary investment is worth.

Missionary work is a man's job in the same way and for the same reason that any great campaign, commercial, political or philanthropic enterprise is a man's job. It requires grit, heroism, energy, self-sacrifice, unconquerable faith and spirit. Every power of mind and body, statesmanlike foresight, military genius, the energy and acumen of a commercial prince, the indomitable faith of a pioneer, and the unselfish unconquerable love of a savior of men are all needed in this great work; and they are evident in it. Some of the greatest men in every calling have been missionaries and have left their mark on the world—Carey, the scholar; Livingstone, the explorer; Verbeck, the statesman; Mackay, the engineer; Parker, the physician; Paton, the preacher.

Mr. Ellis tells the remarkable story of the Laymen's Movement and describes some of its work; he shows the logical sequence of the awakened interest of men in missions and the effect of the reports given by men who are making missionary tours of the world. The men are awake; carping critics are silenced; the ignorant are ashamed to speak and the indifferent are seeing in foreign missions the greatest work in the world.

Mr. Ellis also pricks some bubbles and dispels some darling illusions; he shows some of the problems that appeal to a man's mettle, and defends the missionary and the native convert against false charges.

One of the most useful portions of the book is the appendix, in which working methods are given for the help of local churches.

**THE SPIRIT OF YOUTH AND THE CITY STREETS.** By Miss Jane Addams. 12mo, 162 pp. \$1.25, *net.* The Macmillan Co., New York. 1909.

It is a good sign of the times that increasing attention is given to the environment of children and the prevention of criminal training in the city streets. Miss Addams has won a name for herself by her books, addresses and her well-advertised work in Hull House, Chicago. Miss Addams understands the temptations and evil surroundings of the city youth, but we do not believe she understands the remedy. Her work tries to develop the physical, social and mental nature, but leaves untouched the mainsprings—the religious and spiritual nature. A social dance may keep youth off the street but will not keep the temptations of the street out of youths. Education is needed, but the trained mind will not purify the evil heart. Miss Addams' book is a help to the study of city youth, but does not solve their problems and the problem of a degenerated society.

**MISSIONS.** The Baptist Monthly Magazine. 75 cents a year. In clubs of five or more, 50 cents. 312 Fourth Ave., New York.

It would be difficult to conceive of a more attractive Church magazine than the new monthly which combines the *Baptist Missionary Home and Foreign Magazine* and *Good Work*. Typographically and from a viewpoint of general interest, it is well-nigh ideal. We are loath to part with the attractive *Baptist Missionary Magazine* and are not convinced that the combination is a step in advance, but we are convinced that the new magazine will make many friends for itself and for the cause of missions at home and abroad.

#### NEW BOOKS

**VISIONS.** By H. H. Montgomery, D.D., D.C.L. 16mo, 216 pp. 1s, 6d, *net.* Society for the Propagation of the Gospel in Foreign Parts, Westminster, S. W. 1909.

**THE STORY OF THE NEGRO.** The Rise of the Race from Slavery. By Booker T. Washington. 2 vols., 12mo. Doubleday, Page & Co., New York.

**TRANS-HIMALAYAS DISCOVERIES AND ADVENTURES IN TIBET.** By Sven A. Hedin. 2 vols., illustrated. \$7.50, *net.* Macmillan Company, New York. 1909.

**THE JUNIOR REPUBLIC.** By William R. George. Illustrated, 12mo. \$1.50, *net.* D. Appleton & Co., New York. 1909.

**WANDERINGS AMONG SOUTH-SEA SAVAGES, AND IN BORNEO AND THE PHILIPPINES.** By H. Wilfred Walker. 8vo. \$2.50. Charles Scribner's Sons, New York. 1909.

**THE RELIGION OF THE CHINESE.** By J. J. M. Degrott, Ph.D. 12mo, 230 pp. \$1.25, *net.* Macmillan Company, New York. 1910.

**NEW CHINA: A STORY OF MODERN TRAVEL.** By Revs. W. Y. Fullerton and C. E. Wilson. 3s, 6d, *net.* Morgan & Scott, London.

**FIFTY YEARS OF NEW JAPAN.** By Count Shigenobu Okuma. 2 vols. \$7.50, *net.* E. P. Dutton & Co., New York.

**SOUTH INDIAN MISSIONS.** Containing Glimpses into the Lives and Customs of the Tamil People. Illustrated, 12mo, 312 pp. 2s, 6d, *net.* Society for the Propagation of the Gospel in Foreign Parts, Westminster, S.W. 1910.

**INDIA'S HURT AND OTHER ADDRESSES.** By W. M. Forrest. 12mo, 171 pp. 50 cents, *net.* Christian Publishing Co., St. Louis, Mo.

**TWICE-BORN MEN.** A Clinic in Regeneration. A Foot-note in Narrative to Prof. William James's "The Varieties of Religious Experience." By Harold Begbie. 12mo, 280 pp. \$1.25, *net.* Fleming H. Revell Co., New York. 1910.

**HAPPY HOURS FOR THE BOYS AND GIRLS.** A Book for Parents, Junior Leaders, Sunday-school Teachers and Pastors. By Daniel Elwood Lewis. 16mo, 128 pp. 50 cents, *net.* Sunday-school Times Company, Philadelphia.

**THE CONVERTED CATHOLIC.** Edited by Rev. James A. O'Connor. Volume XXV. January to December, 1909. 8vo, 436 pp. \$1.25, *net.* James A. O'Connor, 331 West Fifty-seventh St., New York.

**THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND,** for the year ending December, 1909. Volume LXXXI. 12mo. American Seamen's Friend Society, 76 Wall Street, New York.

#### PAMPHLETS

**THE LAYMEN AND EVANGELISM.** Address at the Laymen's Evangelistic Conference, New York. National Bible Institute, New York. 1909.

**INDIA'S HOPE AND CHINA'S DESTINY.** Edited by Wm. J. W. Roomc. Illustrated, 43 pp. 6d. Laymen's Missionary Movement of the Presbyterian Church in Ireland.



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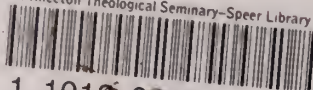
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